

سِلْكُ الْبَيَانِ  
فِي  
مَنَاقِلِ الْفُرْقَانِ







A  
**DICTIONARY AND GLOSSARY**  
OF  
**THE KORAN**

DIC<sup>T</sup>IONARY AND GLOSSARY  
THE KOREAN

سِنَدُ الْبَيَانِ  
فِي  
صَنَاقِ الْقُرْآنِ



سِلْكُ الْبَيَانِ فِي مَنَاقِبِ الْقُرْآنِ

A

DICTIONARY AND GLOSSARY  
OF  
THE KORAN

WITH

Copious Grammatical References and Explanations of the Text

BY

JOHN PENRICE



COSMO PUBLICATIONS  
NEW DELHI INDIA  
1978

# DIGITAL DICTIONARY AND GLOSSARY

OF

## THE KORAN

WITH

Critical Grammatical References and Explanations of the Text

BY

JOHN BENRICE

First Published 1873  
First Indian Reprint 1978

Published by  
Rani Kapoor (Mrs.)  
Cosmo Publications  
24B, Ansari Road, Daryaganj  
New Delhi-110002

Printed at:  
Rakesh Press  
Naraina Industrial Area  
New Delhi-110 088



COSMO PUBLICATIONS  
NEW DELHI  
1978

## PREFACE.

THAT a competent knowledge of the Korân is indispensable as an introduction to the study of Arabic literature will be admitted by all who have advanced beyond the rudiments of the language. From the purity of its style and elegance of its diction it has come to be considered as the standard of Arabic even by those who have no belief in its pretensions to a divine origin, while so great is its authority among the followers of Mohammad, that it would be difficult to name a work by any Mussulman writer which does not abound in allusions to its precepts or in quotations from its pages.

It is not to be expected that all the transcendent excellencies and miraculous beauties discovered in the Korân by its commentators and others should immediately unveil themselves to our cold and unsympathizing gaze; beauties there are, many and great; ideas highly poetical are clothed in rich and appropriate language, which not unfrequently rises to a sublimity far beyond the reach of any translation; but it is unfortunately the case that many of those graces which present themselves to the admiration of the finished scholar are but so many stumbling-blocks in the way of the beginner; the marvellous conciseness which adds so greatly to the force and energy of its expressions cannot fail to perplex him, while the frequent use of the ellipse leaves in his mind a feeling of vagueness not altogether out of character in a work of its oracular and *soi-disant* prophetic nature.

It has been the privilege of the Korân rather to impose its own laws upon grammar than to accept them from other sources; and as it was written originally without vowel points, it is not surprising that a good deal of difficulty has been experienced in framing rules to meet the various readings that have thence crept in.

The following pages have been compiled in the hope that they may prove of service to the beginner in mastering some of the difficulties to which I have referred; they will be found to contain much, which to the more advanced student may appear trivial or unnecessary, but which will not be without value if it lighten the labours of those for whose use the book is principally designed; it has no claim to originality, it merely presents to the reader in a succinct form that which the writer has culled for his benefit from the works of others.

The edition of the Korân which I have chosen for my text is that by Fluegel, printed at Leipzig in 1834; the Concordance by the same author has been my sheet-anchor throughout. Each word will be found under its verbal root; where none exists it must be looked for in its alphabetical place; so also in the case of

words which have seemed likely to puzzle the beginner; many of these have been separately arranged in their alphabetical order, but withdrawn a little within the marginal line; thus for example the word كَسَّيْنَةٌ may be looked for either under كَ or under its root كَسَّ. The vowel of the aorist has been given where it is known; I have generally added the *original* meaning, and where such meaning is not to be found in the Korân the words are printed in Italics. I must here claim indulgence for the fault—if fault it be—of having given the English of the infinitive instead of the third person singular of the preterite, or grammatical root of the verb; it seems more convenient and less roundabout to say that ضَرَبَ means to strike, although no one would be likely to commence the study of the Korân without being fully aware that the word should in strictness be rendered “He struck”; while upon this point I may observe that although there is no true infinitive in Arabic, the abstract noun or noun of action frequently supplies its place; the letters n.a. merely refer to the forms of the different nouns of action, not necessarily to their meaning; this also applies to the participles, written part. act. and pass.; these names have been retained for convenience sake, and mark the *form only* of the verbal adjectives, which, being constantly employed as substantives, are generally so rendered.

It is hardly necessary that I should offer any apology to my readers for the frequent references I have made to De Sacy's Grammaire Arabe; the study of the French language is now so universal, as almost to render a translation superfluous; the letters D. S. Gr. etc. refer to the second edition.

I have not, as a rule, thought it necessary to notice the various readings of disputed passages, nor the numerous interpretations of the same passage which abound in the Commentaries; those who may wish to extend their researches in this direction will find an ample field in the works of the two great authorities El Beidâwî and Ez-Zamakhsharî; the Commentary of the former, as being the more grammatical, is the one I have generally consulted. Free use has been made of the Dictionaries of Freytag and Johnson, principally the former; to them, as well as to Sale's well-known translation, my acknowledgments are especially due.

From the many careful revisions the work has undergone, both previously, and also in passing through the press, I have good grounds for hoping that but few typographical errors have escaped detection; entire freedom from such is hardly to be expected, but the short table of errata will, I feel confident, comprise the greater part; for all other shortcomings I must seek the indulgence of my readers, trusting that my humble efforts may have provided for them in the words of my title “A clue of elucidation to the intricate passages of the Korân.”

BRAMPTON LODGE, NORWICH,  
3rd February, 1873.

J. PENRICE.

A

DICTIONARY  
OF  
THE KOR-ÂN.

أ A prefixed particle answering to the Latin *num* or *an*, /Whether? Is it? When the first of two consecutive propositions begins with أ, and the second with أم, both may frequently be taken in a dubitative sense; as أندرتهم أم 2 v. 5, "Whether thou warn them, or whether thou warn them not;" أ is often found prefixed to other particles, as, أنتك "Art thou verily?" 16 v. 73, "Do they then deny the beneficence of God?" When this particle is followed by another أ one of them is generally omitted; as أنت for أنت; so likewise when followed by Weṣla, in which case the alif of union is suppressed, as الله for الله, etc. D. S. Gr. T. 1, pp. 71 and 99.

أب aor. i. and o. To move. أب acc. أبا That which the earth produces as food.

أبأ plur. of أب for أبو q. v. إبريق (2nd declension) pl. of أباريق (Pers.) Goblets.

أبو أب for أبي see أب for أبو see أب for أبو

أبتر see بتر

أبغى n.a. viii. ل of بَغَى q.v.

أبَد aor. i. and o. To be wild (an animal); aor. i.

To remain in a place. أبداً Eternally, ever, for ever.

أبرهيم Abraham; a noun of the second declension, of Hebrew origin, D. S. Gr. T. 1, p. 404. أبى and أبى 1 pers. sing. aor. iv. and ii. forms of براً q.v.

أبق aor. a. and i. To flee (with إلى), properly, as a slave.

أبل and إبل To be or have many camels. إبل Camels; a generic noun like sheep. plur. إبلات (2nd declension) Flocks (of birds).

أبلس Iblees, Satan, see إيليس.

أبن from بنت for إبن q.v.

أب for أبو A father; when in connexion with a complement, nom. أبو, gen. أبي, acc. أبا; يَا أبِي for يَا أبِي 0! my Father; D. S. Gr. T. 2, p. 91; Dual أبوان Parents, and in connexion with أبويه أبوه and أبوه, oblique as أبوه His two parents; Plur. آباء Fathers, ancestors, for آباء like أفعال, the final و being changed into hamza after أب quiescent; D. S. Gr. T. 1, pp. 97 and 113.

أباد plur. of باب q.v.

أبي aor. a. and i. To dislike, disdain, refuse, to be averse from (with أن, and also with أب), as 17 فَانِي الظالمون إلَّا كُفُورًا

wicked have rejected (the truth) or only (receive it) with ingratitude."

**إِسْتَقَرَّ** viii. f. of **وَسَقَ** q.v. **تَقْنَ** see **أَنْقَنَ**.

**إِنْقَنَ** viii. f. of **وَقَى** q.v. **أَنْقَنَ** 1 pers. sing. aor. v. f. of **كَانَ** q.v.

**أَتَيَ** aor. i. To come, come to (with acc. or with ل); to bring to (with ب of thing and acc. of pers.); to pass, come to pass, come upon (with علی); to do, commit (an act, with acc. or with ب). **أَتَيْتُ** for **أَتَيَ**, fem. **أَتَيْتَ** part. act. One who comes to, as **إِبْرَاهِيمَ** 11 v. 78, "Verily there is coming upon them a punishment." **مَاتَيَ** part. pass. with an active signification, That which is come to pass; at 19 v. 62 it has a future signification, thus, **كَانَ وَعْدَهُ مَاتَيَا** "His promise will come to pass." — **أَتَى** IV. To cause to come, bring, produce, give (with double accus.). **إِيَّاتَ** n. a. The bestowing of gifts. **مُؤْتَ** plur. part. act. One who gives. Pass. **أُوتَى**, or with the omission of the second hamza, **أُوتَى**. D. S. Gr. T. 1, p. 97; Ex. **الَّذِينَ أُوتُوا الْكِتَابَ**; A phrase which is exactly rendered in colloquial English by "Those who have been given the Scripture;" D. S. Gr. T. 2, p. 125.

**أَثَّ** aor. a. i. and o. **To be luxuriant.** **أَكَاثَ** Household stuff, anything which constitutes wealth.

**أَنَمْ** see **أَنْمَمَ**.

**أَثْرَ** aor. o. and i. To relate; to excite, raise (dust, with acc. and ب). **أَثْرٌ** A trace, footprint; Plur. **أَثَارٌ** Traces, monuments of antiquity. **أَثَارَةٌ** A relic. — **أَثَرَ** IV. To choose, prefer (with acc. and علی).

**أَثْلَ** aor. i. *To be firmly rooted.* (generic noun) **تَامَرِيسَكَ** Tamarisks.

**أَثْمَ** aor. o. and a. **To pronounce guilty, and** **أَثْمَ** aor. a. **To sin.** **أَثْمٌ** n. a. A sin, guilt, iniquity. **أَثْمَ** Punishment of wickedness. **أَثْمَ** part. act. One who sins, an evil-doer. **أَثْمَمَ** A wicked person. — **أَثْمَمَ** n.a. II. f. Accusation of crime.

**أَجَاجَ** aor. o. **To burn.** **أَجَاجَ** Bitter, salt (water).

**إِجْتَنَى** viii. f. of **جَبَى** q.v.

**أَجْتَنَ** pass. viii. f. of **جَتَ** q.v.

**أَجْدَاثَ** plur. of **جَدَثَ** A sepulchre.

**أَجْرَ** aor. o. and i. **To pay wages, serve for hire.** **أَجْرٌ** n.a. A reward; Plur. **أَجْرُورَ** Wages, dowers.

X. To hire.

**أَجْلَ** **To fix a term.** **أَجْلٌ** A cause, the sake, as **مِنْ أَجْلِ ذِلْكَ** "on that account." **أَجْلٌ** A fixed term, predetermined period. — **أَجْلَ** II. To appoint a fixed term (with acc. and ل). **مُوَجَّلَ** part. pass. with act. signification, as **مُوَجَّلًا** 3 v. 139, "According to the Book which fixes the appointed term of all things." For this adverbial use of the accusative see D. S. Gr. T. 2, p. 67, *et seq.*

**أَجْتَنَةَ** plur. of **جَنِينَ** fr. **جَنَّ** q.v.

**أَجْنَحَةَ** plur. of **جَنَاحَ** from **جَنَاحَ** q.v.

**أَجْزُورَ** Wages, Plur. of **أَجْرٌ**.

**أَحَادِيثَ** plur. of **حَدِيثَ**, Tales.

**أَحَادِيثَ** iv. f. of **حَادِثَ** q.v.

**أَحْبَابَ** plur. of **حَبِيبَ** see **حَبَّ**.

**أَحَدَ** One, any one; Fem. **إِحْدَى**, see **إِحْدَى**.

**أَحَلَمَ** plur. of **حَلَمَ** and **أَحَلَمَ** plur. of **حَلَمَ** see **حَلَمَ**.

**أَحْوَى** see **أَحْوَى**.

**أَخْبَتَ** iv. f. of **خَبَتَ** q.v.

**أَخْدَانَ** plur. of **خَدْنَ** q.v.

**أَخْدُودَ** A pit, from **خَدَدَ** q.v.

**أَخْدَ** aor. o. To take, receive (with acc. and also with بِ); to accept, take away, punish, afflict (with acc. of pers. and بِ, فِي, بِ or عَلَى); to make a compact (with عَلَى of pers. or with acc.); to seize upon, seize (with acc. or with بِ of thing); to take in hand and arrange, as 9 v. 50, "We had ordered our affairs beforehand." **أَخْدَ** n.a. The act of taking, punishment. **أَخْدَة** noun of unity, A punishment. **أَخْدَ** part. act. One who takes. — **أَخْدَ** or **أَخْدَ** aor. III. To punish (with acc. of pers. and بِ of the crime). — **إِنْتَخَذَ** for **إِنْتَخَذَ**. D. S. Gr. T. 1, p. 236, VIII. To take, take to one's-self; with وَلَدًا it means to beget, as 2 v. 110, "God hath begotten issue;" to receive, make, make for one's-self, as **كَمَلَ الْعَنْكُوبَتِ أَخْذَتْ** 29 v. 40, "Like the spider (who) maketh for herself a house;" at 38 v. 63 **أَخْذَنَا هُمْ** is for **أَنْتَخَذَنَا هُمْ**, the alif of union being suppressed after the interrogative particle ؟, D. S. Gr. T. 1, p. 71; to hold or reckon, as **يَخْذِ** 9 v. 100, "He considers what he expends as a means of bringing him nigh unto God;" to act, behave (with kindness), as at 18 v. 85 (with فِي of person). **أَخْدَ** n.a. Act of taking to one's-self. **يَخْذِ** part. act. One who takes.

آخر No verbal root, the verb not being used in the first form; *Latter, The last.* آخر for آخر (2nd declension) Another, other, the last; Fem. آخرى D. S. Gr. T. 1, p. 351; Plur. آخرون; Fem. آخر for آخر, the more usual form, D. S. Gr. T. 1, pp. 359 and 407; آخر 3<sup>rd</sup> v. 147, "In your rear." آخر,

Fein. آخرة Last, the last, the end, latter end; أخـرـة The last, the latest posterity; أـلـاـخـرـونـ The next (life) as opposed to آلدـنـيـاـ آخرـ II. aor. يـوـخـرـ To do a thing after another, do anything last, defer, leave undone, put off (with acc. and عنـ), as 11 وـتـمـ أـخـرـناـ عـنـهـمـ آـلـعـدـابـ v. 11, "And verily if we put off their punishment;" to give a respite to any one (with acc. and إـلـىـ). تـأـخـرـ V. To remain behind, come after another. إـسـتـأـخـرـ X. To stay behind, delay, wish to delay. مـُسـتـأـخـرـ part. act. One who tarries behind.  
 آخرـتـ 2 pers. sing. pret. iv. f. of خـرـيـ q.v.  
 آخرـيـ iv. f. of خـنـيـ q.v.  
 خـلـلـ (2nd declension) plur. of حـلـلـ rt. حـلـلـ q.v.  
 آخرـة aor. cond. 1 pers. sing. with s affixed, from خـانـ q.v.  
 آخرـ for أـخـرـ; when in connexion with a complement nom. أـخـوـ، gen. أـخـيـ، acc. أـخـيـ A brother; Dual, أـخـوـانـ، oblique أـخـوـينـ, and in construction أـخـوـيـ and أـخـوـيـ; Plur. إـخـوـانـ and إـخـوـيـ; the latter generally means companions or friends. أـخـتـ for أـخـوـةـ A sister; Plur. أـخـوـاتـ; Dual, أـخـتـانـ, oblique أـخـتـينـ, see D. S. Gr. T. 1, p. 358.

**॥** aor. a. i. and o. *To fall on, oppress.* **॥** Stupendous, grievous.

كَرَّاً q.v. for تَدَارَأْتُمْ 2 pers. plur. vi. f. of إِذَا رَأَيْتُمْ  
كَرَّكَ q.v. vi. f. of دَرَكَ اَذَارَكَ

أَدْوَى Cause to come; Imperat. ii. f. of أَدَى q.v.  
أَدَى see أَدْوَى.

دَبَرْ see أَدْبَارٌ.  
أَدْرُوا Imperative plural of دَرَأَ q.v.

دَعَىٰ plur. of دَعَىٰ An adopted son, rt. دَعَىٰ q.v.  
دَلَّا iv. f. of دَلَّ q.v.

آدم aor. a. *To be tarry.* آدم (2nd declension), Adam; D. S. Gr. T. 1, p. 404.

أَدْنَى More vile, etc. fr. دَنَّا q.v.

أَدْهَى More grievous, fr. دَهَى q.v.

أَدَى aor. i. *To become thick (milk).* آدَى for آدَم Payment; the final ي being converted into hamza after quiescent; D.S.Gr. T.1, p.113.— أَدَى II. To cause to come, to pay back, restore (with acc. and إِلَى); aor. يُوَدِّى as فَلَيُوَدِّعْ "Then let him restore (it)."

إِذْ and إِذَا Behold, if, when, then, at that time. إِذَا Then, in that case; These words are regarded by the Arab grammarians as indeclinable nouns; They enter into composition with other words, as حِينَدَ and يَوْمَدَ Then, at that time, on that day when; so also إِذَا after the interrogative particle ا as إِذَا Is it then? etc. For the various effects produced by these particles upon the tenses of verbs the reader is referred to D. S. Gr. T. 1, p. 171, *et seq.*, and also p. 522: إِذْ and إِذَا are constantly employed in the Korân to commence a sentence without any antecedent; the words أَذْكُرْ مَا كَانَ "Remember what occurred," being then understood.

ذَقْنَ plur. of أَذْقَنْ A chin, see ذَقَنَ.

أَذْقَنَ 1 pers. plur. pret. iv. f. of ذَاقَ q.v. See also D. S. Gr. T. 1, p. 246.

ذَلِيلَ plur. of ذَلِيلٌ, rt. ذَلَّ q.v.

أَذْنَ To give ear; and أَذْنَ aor. a. To suffer, grant permission, permit (with لِ of pers. and بِ of thing, also with أَنْ of the verb); to hearken to (with لِ). Note. When the Imperative of this verb is preceded by ف it is written فَأَذْنَ as at 2 v. 279; see D. S. Gr. T. 1, p. 232, note.

أَذْنُ n. a. Permission. آذْنُ Fem. An ear; Plur. آذَنْ A declaration.— آذَنْ II. To cry aloud, make a proclamation (with أَنْ or with بِ of thing). مُؤَذِّنٌ part. act. A public crier, a *Muezzin*.— آذَنْ IV. To make known to, proclaim to (with acc. of pers.); to assure. — تَاذَنْ V. To cause a proclamation to be made, cause to be declared.— إِسْتَاذَنْ X. To ask permission (with أَنْ or with acc. of pers. and لِ of thing); at 9 vv. 44 and 45 it means to ask leave to be excused, to ask a dispensation; see D. S. Gr. T. 2, p. 467, where this ellipse is explained.

أَذْى aor. a. *To be hurt.* آذْى for آذَى D. S. Gr. T. 1, p. 111; n.a. injury, ill-treatment, offence, annoyance, anything noxious, such as illness or pollution.— آذَى IV. To injure, vex, annoy, offend, afflict; aor. فَآذُوْهُمَا; يُؤْذِي 4 v. 20, "Then punish them both;" properly, "do them both some injury"; Commentators differ as to what this injury should be; Pass. أَذْيَ 29 v. 9, for أَذْى for أَذْيَ, see 3 v. 194; see also D. S. Gr. T. 1, p. 95, § 187.

أَرْكَ see أَرْكَنْ

أَرْبَ aor. i. *To tie (a knot) tight, and أَرْبَ aor. a. To want.* إِرْبَةٌ n.a. want, a necessity, as 24 v. 31, "Who have no need (of women)." مَارْبُ (2nd declension) plur. of مَارِبَةٌ Necessities, necessary uses.

أَرْبَاتُ plur. of أَرْبَ q.v.

أَرْبَيْ iv. f. of رَبَّا q.v.

رَبَّابَ إِرْبَاتُ viii. f. of رَبَّا q.v.

أَرْجَأَكُو plur. of رَجَّا A side, rt. رَجَّا q.v.

أَرْجَحَة Put him off! See رَجَّا.

أَرْدَى iv. f. of رَدَّى q.v.



**إِسْعَيْلُ** (2nd declension) Ishmael, meaning in the Hebrew *God shall hear.*

**أَسَنَ** aor. i. and o. *To be putrid and stinking (water).*

Corrupt, putrid: 47 v. 16, “Of incorruptible water.”

**أَسَا** aor. o. *To be healed.* A pattern, example worthy of imitation.

**أَسِيَّ** aor. a. To be sad, solicitous about (with عَلَى). Separately; acc. plur. of شَتَّا, rt. شَتَّ q.v.

plur. of شَحْجَهُ, rt. شَحَّ q.v.

شَدَّ (2nd declension) plur. of شَدِيدٌ, see شَدَّ.

**أَشَرَّ** aor. o. *To cut, saw;* and **أَشَرَّ** aor. a. *To exult.* Insolent, an insolent person.

**أَشَقَّ** Most wretched; comp. form of شَقَّا q.v.

**أَشَنُوا** I make my complaint; 1 pers. sing. aor. of شَكَّا q.v.

**شَمَّزَ** إِشْمَازَتْ see شَمَّزَ.

شَاعَ أَشِيَاعَ plur. of شَيْعَةٍ, see شَاعَ.

أَصَلَّ plur. of أَسِيلٌ, rt. أَصَلٌ q.v.

أَصَّتْ 1 pers. sing. aor. cond. of صَبَّا q.v.

**أَمَدَّ** *To cover over (a pot).* — مُوَضَّدَه fem. part. pass. iv. f. Covered over, vaulted over.

**أَصَرَّ** aor. i. *To bind.* أَصْرٌ A covenant, burthen.

أَصَرَّ iv. f. of صَرَّ q.v.

أَصْطَفَى viii. f. of صَفَّا q.v.

أَصْنَعَتْ 1 pers. sing. pret. viii. f. of صَنَعَ q.v..

أَصْنَى iv. f. of صَنَّا q.v.

أَصْلُولُ plur. of صُولٌ The lowest part, bottom, root.

The evening; Plur. أَصْلَلٌ; Plur. of Plur. آصَالٌ.

dorsal vertebræ, rt. صَلَبَ plur. of صَلَبٌ

ضَاؤَ for ضَاؤَ iv. f. of ضَاؤَ q.v.

أَضْطَرَ 1 pers. sing. aor. viii. f. of فَرَّ q.v.

أَطَاعَ iv. f. of غَانِغَ q.v.

أَأَطْلَعَ for أَطْلَعَ interrogative, and viii. f. of طَلَعَ q.v.

طَمَانٌ iv. f. of طَمَانٌ quadriliteral, rt. إِطْمَانٌ q.v.

طَارٌ Of different kinds; plur. of طَورٌ, rt. طَوَرٌ q.v.

أَعْتَدَ iv. f. of عَتَدٌ q.v.

عَدَّ viii. f. of عَدَّا q.v.

عَرَّ viii. f. of عَرَّا for عَرَّوَ q.v.

أَعْدَوَا see عَدَّ

عَدَّا plur. of عَدَّ, rt. عَدَّا q.v.

عَزَّةٌ plur. of عَزِيزٌ, rt. عَزَّزٌ q.v.

عَصَارٌ A whirlwind, rt. عَصَرٌ q.v.

عَانَ 1 pers. sing. aor. iv. f. of عَانَ q.v.

أَغْرِيَنا 1 pers. plur. pret. iv. f. of غَرَّا q.v.

أَعْلَانٌ plur. of غُلٌ A collar, rt. غَلٌ q.v.

غَنِيَ iv. f. of غَنِيَ q.v.

غَوَى iv. f. of غَوَى q.v.

**أَفَ** To say **أَفِي** Fy! as **أَفِي** Fy on you both!

According to the author of the Kamoos there are forty different ways of spelling this word.

فَيَّا iv. f. of فَيَّا for فَيَّا q.v.

فَيَّاصَ iv. f. of فَيَّاصَ q.v.

“أَفِي لِبَاطِلٍ” Do they then (believe) in that which is vain?” 16 v. 74 and 29 v. 67; composed of the interrogative particle أَ, the conjunction فَ, the preposition بِ, the article الْ, and the word بَاطِلٌ Vanity, or anything vain.

فَدَى viii. f. of فَدَى q.v.

فَرَى viii. f. of فَرَى q.v.

فَصَّا viii. f. of فَصَّا q.v.

“أَفَعَسِيَّا” Were we then exhausted?” composed of the interrogative particle أَ, the conjunction فَ, and the first pers. plur. pret. of عَسَى, rt. عَسَى q.v.

أَفَقَ aor. i. *To dress leather.* The horizon; 53, v. 7, “And he (appeared) in the highest point of the horizon,” viz., the

Angel Gabriel. أَنْفَقَ plur. of Tracts or regions of the earth; سَرِّيْهُمْ آيَاتِنَا فِي الْأَنْقَاقِ 41 v. 53, "We will show them our signs in the regions of the earth"; to wit, The conquests of the true believers.

**أَنْكَثَ** aor. i. *To lie*, cause to tell lies, or put on a false appearance, as at 7 v. 114; to turn aside (with عَنْ); to frustrate, render silly. أَنْكَثَ A falsehood, lying invention, lying, false; as 37 v. 84, "Do ye choose a falsehood (viz.) gods, etc.?" أَنْفَكَا آتَيْهُ . . . تُرِيدُونَ is here put for أَنْفَكَا. أَنْفَكَ A great liar.— مُوْتَكَثُ part. act. viii. f. which has a passive signification, That which is overthrown or turned upside down; أَلْمُوْتَكَاتُ The cities which were overthrown, viz. Sodom and Gomorrah.

**أَنْفَلَ** aor. i. and o. To set (the sun). أَنْفَلَ part. act. That which sets.

أَنْفَانَ plur. of فَنْنٌ, rt. فَنَّ q.v.

أَنْوَاهَ plur. of فَمٌ A mouth, see for نَوَاهَ.

أَنْوَضُ 1 pers. sing. aor. of فَرَضَ q.v.

أَنْسَدَهُ plur. of فَوَادَ, rt. فَادَ q.v.

أَنْوَاعُلُ plur. of أَنْوَاعٌ plur. of (2nd declension) قَوْلَانِ

أَنْوَاعِلُ A saying, discourse, see for قَوْلٌ. :

**أَنْتَ** A definite time, for وَقْتٍ; rt. وَقَتَ q.v.—

**أَنْتَ** II. (no 1st form) To fix a certain time.

De Sacy, quoting El Beidawee, says in his Grammar, T. 1, p. 103, note, that the word

أَنْتَ which occurs at 77 v. 11 is for وَقْتَنِتَ which occurs at 77 v. 11 is for وَقْتَنِتَ.

أَنْدَى see قَدَّا.

أَنْتَيِي fem. imperat. of قَنَتَ q.v.

أَنْتَيِي see قَنَتَ.

أَنْوَاتُ plur. of فُوتٌ Food, rt. فَوَتَ q.v.

أَنْكَانُ 1 pers. sing. aor. of كَادَ q.v.

أَنْكَدَ iv. f. of كَدَّا q.v.

إِنْكَرَةً n.a. iv. f. of كَرَّةً q.v.

أَنْكُسُوهُمْ Clothe them; Imperat. of كَسَا q.v.

**أَكَلَ** aor. o. To eat, devour, consume (with acc. or with بِ, وَنْ, or فِي); to make use of, enjoy, as at 4 v. 3; Imperat. مُكَلِّلُ n.a. The act of eating, a devouring; أَكَلَ In a greedy, devouring manner. أَكَلَ Food, as fruit, or whatever is eaten; وَالزَّرَعَ مُخْتَلِفًا أَكَلَهُ 6 v. 142, "And corn, the food from which (is) various in kind;" For the construction of this and similar sentences see D. S. Gr. T. 2, pp. 79 and 270. **أَكَلَ** part. act. One who eats. أَكَلَ Greedy, a great eater. مَأْكُولُ part. pass. Eaten.

أَكَمَامُ plur. of كِمٌ A bud, rt. كَمَ q.v.

أَكَنَّةً and أَكَانَ plur. of كَنْ, rt. كَنَّ q.v.

**أَلَّ** The definite article, The; when not at the beginning of a sentence, it is always written with a حَلْ thus وَصَلْ; the تَ then loses all sound and becomes mute. D. S. Gr. T. 1, p. 64.

**أَلَّ** aor. o. and i. *To be shaken*. يَلِ acc. of إِلَّا Consanguinity, relationship. Freitag gives إِلَّا as the root of this word.

**أَلَّا** from إِلَّا interrogative and يَلِ not; Is it not? Are there not? etc.

أَلَّا for أَوْلَى, rt. أَلَّا for أَلَّا q.v.

أَلَّا plur. of أَلَى, rt. أَلَّا for أَلَّا q.v.

أَلَّا for أَنْ لَا That not; as, that (I do) not, etc. It governs the aorist in the subjunctive mood.

أَلَّا for إِنْ لَا Unless, except, if not; It commonly governs the accusative. For the rules of syntax connected with يَلِ see D. S. Gr. T. 2,

p. 403, et seq.

أَلَّى A fem. form of أَلَّذِي q.v.

أَلَّبُ plur. of لَبْ, see أَلَّابَ.

**أَلْكَ** aor. i. To diminish, defraud (with acc. of pers. and مِنْ of thing), as وَمَا أَنْتَ هُمْ مِنْ عَمَلِهِمْ مِنْ وَمِنْ 52 v. 21, "And we will not defraud them of any of their works."

**إِلْكَ** viii. f. of لَكَ q.v.

**إِلْحَادٌ** n.a. iv. f. of لَعِدَةٍ q.v.

**إِلْحَافٌ** n.a. iv. f. of لَعْفٍ q.v.

**إِلْجَمِنْيٌ** Join me; Imperat. iv. f. of لَجِّنَقٍ q.v.

**إِلْمَ** (2nd declension) comparat. adjective fr. إِلَمٌ q.v.  
**إِلْذِى** (He, the man) who, (him) whom, (the thing) which; Fem. إِلَتِى; Dual إِلَدَانٌ; Plur. إِلَذِينٌ; fem. plur. إِلَكَتِى and إِلَسَاتِى; De Sacy instead of the last form gives إِلَلَى; see his Grammar, T. 1, p. 446; According to the rule given at § 232, p. 113 of the same volume, إِلَلَى would seem to be the most correct way of spelling it; see also his observations on these pronouns, or, as he calls them, conjunctive adjectives, vol. 1, p. 443, *et seq.*, and vol. 2, p. 343, *et seq.* The antecedent is frequently omitted; see an instance at 28 v. 14.

**إِلْ** Letters placed at the commencement of the 10th, 11th, 12th, 14th, and 15th chapters; see آلَمٌ.

**إِلْسَانٌ** plur. of لِسَانٌ, rt. لَسَنَ q.v.

**إِلْكَ** aor. a. To be accustomed (to a place), to join together. **أَلْفُ** A thousand; considered by some as the root; Dual إِلْفَانٌ, oblique إِلْفَينٌ; Plur. إِلْفُ — أَلْفُ — أَلْفُ II. To unite, join together, reconcile (with بَيْنَ); aor. يُوَلِّفُ. **إِلْمَونَغَةٌ** fem. part. pass. Reconciled, as قُوَّيْبَمْ 9 v. 60, "And those whose hearts are reconciled;" For the construction of this sentence see D. S. Gr. T. 2, p. 277. — **إِلْيَكَ** n.a. iv. f. A compact, uniting together.

**أَلْفَ** see أَلْفَافٌ.

**أَلْفَى** iv. f. of لَفَا q.v.

**أَلْقَابٌ** plur. of لَقَّبٌ A nickname.

**أَلْقَى** iv. f. of لَقَى q.v.

**أَلَمْ** Am I not? Is it not? etc. from ؟ interrogative and ؟ not; used also in conjunction with other particles, as أَلَمْ, أَلَمْ, أَلَمْ, etc.

**آلَمٌ** Letters found at the commencement of the second and several other chapters of the Korân. Concerning the meaning of these and other letters found at the commencement of various chapters, differences of opinion have always existed among commentators; but it is held by many of the ablest of the Mussulman Doctors that the true meaning has never been communicated to any mortal, Mohammad alone excepted. See Sale's Korân, introductory remarks, section iii. Note. These and similar letters are to be pronounced at full length, *alif*, *lam*, *meem*, etc.

**أَلِيمٌ** aor. a. To suffer (pain). **أَلِيمٌ** painful.

**آلَمٌ** Letters at the commencement of the thirteenth chapter, see آلَمٌ.

**آلَمَضٌ** Letters at the commencement of the seventh chapter, see آلَمٌ.

**أَلَهَ** To adore. **إِلَهٌ**; Dual oblique إِلَهَيْنِ; Plur. إِلَهَاتٌ God, The God, The only Gđ; A word which embraces all the names by which the Mussulmans designate the Deity. By God! **إِلَهُ** To God, belonging to God, as إِنَّا لِلَّهِ وَإِنَّ اللَّهَ تَعَالَى اللَّهُ By God! **إِلَهُ** To God, belonging to God, as إِنَّا لِلَّهِ 2 v. 151, "Verily we are God's." **أَلَّهُمْ** A form of invocation, O God! The م being added to compensate the omission of the particle ي; it is said to stand for يَا أَلَّهُمْ أَسْأَلُكَ خَيْرَ in righteousness!"

كُمْ It has occupied you ; iv. f. of كَمْ q.v. and كُمْ  
كِيمْ iv. f. of كَيمْ q.v.

كِيمْ aor. o. To be wanting in duty, to fail (with acc. of pers. and thing), as كِيمْ لَا يَأْلُونَكُمْ خَبَالاً 3 v. 114, "They will not fail to corrupt you." كِيمْ آكِي plur. of كِيمْ آكِي for كِيمْ آكِي, Benefits.—آكِي IV. for آكِي (possibly derived from an obsolete root آكِي) To swear, vow abstinence from (with مِنْ), as يُؤْلُونَ 3 pers. plur. aor. at 2 v. 226.—آكِي لَيُؤْتَلُ ... آنْ يُؤْتَلُ ... VIII. To swear, as آنْ يُؤْتَلُ ... إِيتَكِي 24 v. 22, "Let not (the wealthy) swear that they will not give." Note. The ellipse of the negative is usual after an oath ; the oath itself implying a negation, unless there appear some precise indication to the contrary ; D. S. Gr. T. 2, p. 474.

أَوَانُ plur. of لَوْنَ A species, q.v.

إِلَى To, towards, as far as (but not including) ; For the difference between حَتَّىٰ and حَتَّىٰ see حَتَّىٰ ; in, on, or at, as لِجَمْعَتُكُمْ إِلَى يَوْمِ الْقِيَامَةِ 4 v. 89, "Verily he will gather you together on the day of resurrection ;" with, or in addition to, as، لَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ 4 v. 2, "Do not devour their substance in addition to your own ;" in this and similar instances there appears to be an ellipse of the word تَضْمُونُهَا "by adding it," or of some similar word ; Until. As a general rule إِلَى indicates the term or limit beyond which an action does not extend.

إِلَيَّاسُ (2nd declension) Elias. إِلَيَّاسِينَ 37 v. 130 Ilyâseen ; this word is supposed by some to be the plur. of إِلَيَّاسُ and to mean Elias and his followers, but it is probable that the termination يِينَ is only added for the sake of the rhyme, and that both words designate the same person ;

سَيْنَاءٌ and سَيْنِينَ are both names of Mount Sinai.

كِيمْ Or ; a conjunction generally used in the second of two alternative propositions, the first of which is preceded by كِيمْ ; both may frequently be rendered "whether ;" see كِيمْ.

كِيمْ aor. o. To seek, intend, propose. آمِينَ oblique plur. part. act. Those who seek, or are intending (to visit). كِيمْ أَمْهَاتْ ; origin, principle, a capital, place of abode, foundation, as أَمْ الْكِتابِ 3 v. 5, "The foundation (or fundamental part) of the Book." Note. The contents of the Korân are classed by Mohammad under two heads ; the first, which is called أَمْ الْكِتابِ or the fundamental part, contains those passages whose meaning is plain and obvious ; the other portions are metaphorical ; the words أَمْ الْكِتابِ at 13 v. 89 and 43 v. 3 mean "The original of the Book," and refer to the table on which God's decrees are recorded ; it is also a name sometimes given to the opening chapter : أَمْ الْقَرْآنِ The metropolis, Mecca : آنْ أَمْيَى 7 v. 149 for آنْ أَمْيَى Son of my mother, D. S. Gr. T. 2, p. 91, note ; in some manuscripts the words يَا آنْ أَمْيَى at 20 v. 95 are written in one word بِيَنَمَّ, D. S. Gr. T. 1, p. 99. كِيمْ Plur. A people, nation, race, a party (especially of the same religion), a fixed and definite firm, a certain time, a religion, as كِيمْ على 43 vv. 21 and 22, "In the practice of a religion ;" an Imâm, or model of religion. أَمَامَ Before ; أَمَامَ 75 v. 5, "(For that which is) before him," i.e. "for the future." إِمامٌ sing. and plur. ; the Plur. of which is كِيمْ A leader in religion, a —

model, example, rule, pattern, or book for guidance or instruction. اُمیٰ One who can neither read nor write, illiterate, an epithet of Mohammad, ignorant, Pagan, one who is ignorant of the Scriptures. اُمَّا As for; occasionally put for ماٰ Or that which, or what. اُمَّا Either, or whether, in which sense it requires to be repeated before each of the alternative propositions of a sentence ; D. S. Gr. T. 1, p. 573; instances however occur where instead of اُمَّا being repeated, اوٰ is substituted, thus, 17 v. اُمَّا يَلْعَنَ عِنْدَكَ الْكَبِيرُ أَحَدُهُمَا اوٰ كَلَاهُمَا 24, "Whether one of them attain old age with thee or both of them :" when standing for اُنْ ماٰ If (the ماٰ being expletive), no repetition is necessary, thus 2 v. 36, فَإِمَّا يَأْتِيَنَّ مِنِّي هُدًى "And if a direction shall come to you from me." اُمَّا plur. of اُمَّةٌ A maid-servant, see اُمَّا for اُمَّوٰ اُمَّانَةٌ A deposit, rt. اُمَّونَ q.v.

امانیٰ plur. of اُمَّنَةٌ Desires, rt. مَنَى q.v.

امتَ aor. i. To determine, to be curved. اُمَّتُ A curve, anything which shows ups and downs. اُمَّةٌ A maid-servant, rt. اُمَّا for اُمَّوٰ q.v.

امتَّازٌ viii. f. of مَازٌ q.v.

امتحَنٌ viii. f. of مَحَنٌ q.v.

امدَ To be finished, and وَمَدَ To be angry. اُمَدَ Anger, the term of existence, a space, term, terminus.

امرَ aor. o. To command, order, enjoin (with ان or ل or with acc. of pers. and بِ of thing); تَأْمُرُونَى "Ye order me," 39 v. 64, is for اُمَّا; Imperat. مُرٌ, when preceded by the conjunction و it is written وَامْرٌ, D. S. Gr. T. 1, p. 232. اُمرٌ n.a. A command, decree, matter, thing, business; Plur. اُمورٌ Of my own

will. اُمَرٌ A serious matter, a strange thing.

امَّارٌ part. act. One who commands. اُمَّارٌ Prone.

امتَّرٌ VIII. To take counsel together, deliberate about (with بِ); Imperat. اُمَتَّرٌ, and with وَاتَّمَرٌ, وَاتَّمَرَ.

امروٰ gen. اُمَرِيٰ A man, rt. مَرٌ q.v.

امسَ Yesterday, (no verbal root).

امعَانٌ plur. of مَعَانٌ An intestine.

امَلٌ aor. o. To hope. اُمَلٌ n.a. Hope.

امَّنَى iv. f. of مَلٌ q.v.

امَّنَ aor. a. To be secure, trust (with acc. of pers. and بِ of thing), put trust in (with acc. of pers. and على), to be secure from (with acc.), as 7 v. 97, "For (no one) is secure from the stratagem of God." اُمنٌ n.a. Security; at 2 v. 119 it means a place of security.

امَّونَ آن part. act. One or that which is secure, safe, secure. اُمِينٌ Faithful, trustworthy, secure. اُمَّةَنَةٌ Security. اُمَّةَنَةٌ A pledge, covenant, faith, a trust. مَامُونٌ part. pass. Secured.

امَّانَ A place of security.— اُمَانٌ IV. To make sure or secure (with acc. of pers.); to have faith in, believe (with بِ). اُمَانٌ for إِيمَانٌ

D. S. Gr. T. 1, p. 95, § 185 and 187 n.a. A believing, faith, heartfelt belief, see اُسلامٌ.

امَّنَ part. act. One who believes.— اُسْتَمَنَ Pass. اُتَمِنَ VIII. To be entrusted with the custody of anything.

امَّنَةٌ Anything wished for, rt. مَنَى q.v.

امَّا aor. o. To move like a cat, to become a maid-servant. اُمَّةٌ for اُمَّةٌ D. S. Gr. T. 1, p. 358, A maid-servant; Plur. اُمَّاتٌ.

ان That, in order that, lest, that not; when followed by a verb in the aorist, such verb is generally put in the subjunctive; when put before a

noun or pronoun it governs it in the accusative, and is then written with the teshdeed انْ. This conjunction is frequently used after قالَ or some similar verb, with an ellipse of the word "saying," thus, وَإِنْ نَادَى رَبِّكَ مُوسَى وَإِنْ نَادَى رَبِّكَ مُوسَى 26 v. 9, "And (remember) when thy Lord called unto Moses (saying) go unto the wicked people;" when used in the sense of lest, for fear that, or in order that (it may) not, it is generally necessary as a rule that the preceding proposition should contain some word which carries with it the idea of prohibition, hindrance, or obstacle, as إِنْ جَعَلْنَا عَلَى قُلُوبِهِمْ أَكْثَرَهُمْ إِنْ يَقْبُرُوهُ 18 v. 55, "Verily we put veils over their hearts that they should not understand it (the Korân)." The above rule however is by no means without exceptions, several of which occur in the Korân; thus at 7 v. 171 اَنْ تَقُولُوا اَنْ تَقُولُوا must be rendered "lest ye should say," where there is an entire ellipse of the negative; a similar ellipse is common in case of an oath, see اِتَّكَى, rt. اِتَّكَى. اَنْ لِيْنَ and لِيْنَ That. كَانَ As though. اَنْ لِيْنَ That not, for اَنْ لِيْنَ.

انْ is used with every kind of prefix and affix, and may be rendered that, since, because; when followed by the affixed pronouns as اَنْهُ etc. it loses its influence over the following noun; D. S. Gr. T. 1, p. 567.

انْ If, differs from كَوْ inasmuch as the former is simply conditional, as if (إنْ) you are wise; while the latter supposes what is not the case, as if (كَوْ) you were wise; this is made clear by the following example: إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا 35 v. 15, "If

you call upon them they will not hear your prayer, and if they heard they would not answer you." إنْ gives a future signification to verbs in the preterite, unless where كَانَ is interposed, D. S. Gr. T. 1, p. 181, *et seq.*; it has sometimes a negative meaning, as إِنْ 11 v. 53, "My reward is not (due) except from him who created me." اَنْ and اِنْ for اِنْ and لِيْنَ.

انْ like اَنْ is used with almost every kind of prefix and affix; when without an affixed pronoun it governs nouns in the accusative: it has an affirmative meaning, and may generally be rendered verily, or indeed; it is sometimes written without the teshdeed, and must not then be confounded with the conjunction إِنْ if.

اما called by the Arabs حَرْفُ الْحَقْرِ, or particle of restriction, may frequently be rendered only; the ما is occasionally a simple expletive, and the word has then the force of إِنْ, but it no longer governs the accusative. De Sacy gives the rules for all these particles in his usual admirable manner, and to his Grammar I refer the reader for the fullest information on the subject.

أَنْ 1; personal pronoun.

أَنَّi plur. of أَنَّi for أَنَّi Hours, rt. أَنَّi q.v.

أَنَّتْ acc. plur. of أَنَّt, rt. أَنَّتْ q.v.

أَنَّسِي plur. of أَنَّسِي, rt. أَنَّسِي q.v.

أَنَّامْ (collective noun) Creatures; no verbal root.

أَنَّاولْ (2nd declension) plur. of أَنَّلْ Finger-ends, rt. نَمَلْ q.v.

أَنَّبَأْ plur. of أَنَّبَأْ, rt. نَبَأْ q.v.

أَنَّبَتْ iv. f. of نَبَتْ q.v.

أَنَّبَجَسْ vii. f. qf. بَجَسْ q.v.

A نَبِيٌّ (2nd declension) plur. of نَبِيٌّ or نَبِيٌّ prophet, rt. نَبَّا q.v.

أَنْتَ Thou; personal pronoun masc.; Plur. أَنْتُمْ Dual. أَنْتُمَا.

إِنْتَبَدَّ viii. f. of نَبَّدَ q.v.

إِنْتَسَرَ viii. f. of نَسَرَ q.v.

إِنْتَشَرَ viii. f. of نَسَرَ q.v.

إِنْتَصَرَ viii. f. of نَصَرَ q.v.

إِنْتَقَمَ viii. f. of نَقَمَ q.v.

إِنْتَهُوا 3 pers. plur. viii. f. of نَهَى q.v.

أَنْتَ To be soft (iron). Plur. إِنْتَاتْ A female; Oblique dual أَنْتَيْنِينَ.

أَنْدَادَ plur. of نَدَّ An idol, rt. نَدَّ q.v.

أَنْسَ aor. a. To be familiar. إِنْسَ (collective noun) Mankind, human beings, man. إِنْسَانٌ common gender, Man; Plur. أَنْاسٌ (commonly contracted into نَاسٌ). إِنْسَى A man; Plur. أَنْسَى (2nd declension); D. S. Gr. T. 1, p. 402.—IV. To render familiar, perceive (with acc. and

إِسْتَأْنَسَ—). مِنْ X. To be familiar, to ask permission, beg pardon. مُسْتَأْنَسٌ part. act. One who is familiar.

أَسَابُ plur. of نَسَبَ, rt. نَسَبَ q.v.

أَسْتَأْنَسَ iv. f. of نَسَأَ q.v.

أَنْصَتَ iv. f. of نَصَّتَ q.v.

أَنْفَ aor. a. To turn up the nose at, to go before. آنِفًا Just now, lately: the logical root is أَنْفٌ A nose.

أَنْفَالُ plur. of نَفَلٌ, rt. نَفَلٌ q.v.

أَنْفُسُ plur. of نَفْسٌ A soul, rt. نَفَسَ q.v.

أَنْفَضَ vii. f. of فَضَ q.v.

أَنْكَالُ plur. of نَكَلٌ A fetter, rt. نَكَلَ q.v.

أَنْزَمَكُومُها see لَمَّ.

إِنْهَى imperative of نَهَى q.v.

أَنَى aor. i. To arrive (the time, with لِ); to be boiling hot. إِنَّى for إِنَّى A fitting time, convenient opportunity, as فيَغَيْرِ نَاطِرِينَ إِنَّهَا 33 v. 53, "Without looking to his convenience." آنِي for آنِي part. act. Boiling hot (water); Fem. آنِيَّةَ آنِيَّةً plur. of آنِي for آنِي D. S. Gr. T. 1, p. 111, A fitting time, a part of time; آنِيَّةَ الْلَّيْلِ 20 v. 130, "The hours of the night." آنِيَّةَ آنِيَّةً Time. آنِيَّةَ آنِيَّةً plur. of آنِي آنِيَّةً A vessel.

أَنَّى How, in what way, in what way soever, Where, whence, from whence; D. S. Gr. T. 1, pp. 185 and 205.

إِهْتَرَّ viii. f. of هَرَّ q.v.

أَهْلُ الْكِتَابِ People, a family or household; The people of the Book, i.e. Jews and Christians, also called أَهْلُ الْذِكْرِ or, Those who have charge of the oracles of God; أَهْلُ الْأَنْجِيلِ Christians, the people of the Gospel; أَهْلُ الْكَارِ The inhabitants of Hell-fire; worthy of (with genitive).

أَهْلَلُ plur. of هِلَّ, New moons, rt. هَلَّ q.v.

أَهْوَأُ plur. of هَوَى A desire, rt. هَوَى q.v.

أَوْ Or, either, whether, unless; D. S. Gr. T. 1, p. 571, and T. 2, p. 28.

أَوْهَأُ see آهَ for آهَ.

أَوَابَ aor. o. To return. إِيَابَ n.a. The act of returning. أَوَابُ A sincere penitent, one who frequently returns, one who turns seriously to God. مَابُ A place of return.—

أَوَبَ II. To sing the praises of God by saying أَوَبِي; سُبْحَانَ اللَّهِ fem. imperative.

أَوَبَرُ plur. of وَبَرُ, rt. وَبَرَ q.v.

أَوَنَادُ plur. of وَنَدَ, rt. وَنَدَ q.v.

أَوْنَمَ pass. viii. f. of أَوْنَمَ q.v.

أَوْنَانُ plur. of وَنَنُ An idol.

وَحْيٌ iv. f. of وَحْيٍ q.v.  
أَوَدٌ for يَوْدٌ D. S. Gr. T. 1, p. 104,  
aor. يَوْدٌ for أَوَدٌ

To bend, oppress by its gravity.

وَادِيَّهُ plur. of وَادِيٍّ A valley, rt. وَدَى q.v.

أَوْدِيَّ pass. iv. f. of أَدِيَّ q.v.

أَوْزَارٌ plur. of وَزَرٌ, rt. وَزَرٌ q.v.

وَسْطٌ see أَوْسَطٌ

وَعِيٌّ iv. f. of وَعِيٍّ q.v.

وَفِي comparative and iv. f. of وَفِي q.v.

أَوْنَدٌ iv. f. of وَنَدٌ q.v.

أَوْلَ for أَوْلَ آن aor. o. To return, to be before. آن A people, race, family. أَوْلَ, Fem. First, former, prior, the first beginning; آنَوْنَ The ancients, those of former days.—  
أَوْلَ II. To bring back, explain. تَوْيلٌ n.a. Interpretation, explanation, determination (of a dispute).

أَوْلَاءُ These; plur. of دَا This; D. S. Gr. T. 1, p. 439.

أَوْلَىكُ Those; plur. of دَاكَ or دَاكَ Those; D. S. Gr. T. 1, p. 440;

أَوْلَىكُمُ Those of your's.

أَولَى Oblique; Fem. أَولَى; a plural adjective wanting the sing., unless, according to some, it is to be considered as a plural of دُوْ Possessed of, endued with, as أَولَى الْأَلْبَابِ Those gifted with (understanding) hearts; أَولَى الْأَمْرِ Those in authority; أَولَاتِ حَمْلٍ Women with child..

Note. The l at the end of أَولَى is what is called أَلِفٌ آلوْقَائِيَّةُ or alif of precaution, to prevent the final و being taken for the conjunction and.

أَولَى comp. form of adj. fr. وَكَى q.v.

وَلَى see أَولَى

أَآنَ for آن aor. o. To be tranquil. آن A time, moment; آآنَ adv. Now, at this present time.

آه! alas! أَوْاهٌ A compassionate person, one

who shows pity by frequently sighing, and saying ah! or alas!

أَوى aor. يَأْوِي (a verb hamzated and doubly imperfect), To betake one's-self for rest or shelter, have recourse to (with إِلَى 1 pers. sing. aor. with the prefix فَأَوْوا; سَأَوِي "Then fly!" 2 pers. plur. imperat. D. S. Gr. T. 1, p. 232 note. آيَاتٌ آيَةٌ Plur. آيَةٌ A sign, miracle, a name given to the verses of the Koran, each of which is held to be a miracle. مَأْوَى A place of abode, mansion.—  
آى IV. To care for, or receive as a guest, provide a refuge or abode for (with acc. and إِلَى); Aor. يَبُوْدُ

إِي Yea, verily; used only in affirming by oath. آى pronoun of comm. gend. Whosoever, whichever, Who? which? What? أَيْمَا Whichever. إِيَّا a particle prefixed to pronouns in the accus. when "isolated" or not affixed; it is employed in cases where a verb governs two or more pronouns in the accus. one of which cannot be conveniently affixed; D. S. Gr. T. 2, p. 378; also where it is desired to place the pronoun before the verb, as إِيَّاكَ تَعْبُدُ in the opening chapter; occasionally it is used in addition to the affixed pronoun, as 2 v. 38, "And I, (or as for me), fear me;" D. S. Gr. T. 1, p. 461.

أَوابٌ for أَابٌ n.a. of أَابٌ إِيَّاكَ •

أَيْمَى plur. of أَيمَى, rt. أَيمَى for أَيمَى q.v.

أَيَانٌ When?

إِيَّا n.a. iv. f. of أَيَّى q.v.

أَيَّدٌ for أَيدٌ aor. i. To be firm. آيَدٌ n.a. Strength.—

آيَدٌ II. To strengthen (with acc. and عَلَى or بِ); aor. يَمْدُدُ

أَيْدِيهِمْ Their hands ; oblique plur. of يَدٌ, rt.	أُمَّةٌ plur. of إِمَامٌ, rt. أم q.v.
يَدَىٰ q.v.	أَيْنَمَا Where? whither? أَيْنَمَا Wherever, whither-soever; D. S. Gr. T. 1, pp. 185, 194, and 205.
أَصْحَابُ وَأَيْكَ (noun of unity) A wood; اَصْحَابُ وَأَيْكَ The inhabitants of a wood near Midian, to whom the prophet Sho'aib was sent.	أَتَنِكَ Art thou verily? from ؟ interrogative, and لَنْ كَ the affixed personal pronoun.
أَلْفَ إِبْلَافُ n.a. iv. f. of أَلْفَ q.v.	أَيْهَا or أَيْهَمَا Fem. آيتَهَا an Interjection, O thou! O ye! etc.; it is followed by the substantive with the definite article آلْ, as أَيْهَمَا الْمُؤْمِنِينَ "O true believers!" 12 v. 70, "O ye of the Caravan!"
أَيَّامَى (2nd declension) plur. of يَمِّ An unmarried man or woman, whether single or widowed.	أَيْوبُ (2nd declension) Job.
أَيْمَانُ n.a. iv. f. of أَيْمَانَ q.v. أَيْمَانُ plur. of يَمِّ see دَيْمَيْنَ.	

## ب

بِ an inseparable preposition, prefixed to the word it governs, which when a noun is put in the genitive; it has divers significations, as In, by, at, with, to, into, upon, for, or by reason of; from, as مَا غَرَّكَ بِرِّيْكَ 82 v. 6, "What hath seduced thee from thy Lord?" It is used with رَاحَ, جَاءَ, أَتَىٰ and many other verbs to render them transitive, or join them to an indirect complement, thus أَتَىٰ بِهِ "He brought it"; literally, "he came with it." بِ is frequently an expletive, when put before the complement of a negative proposition, as مَا لَمْ يَعْاْفِلْ 2 v. 69, "God is not negligent"; it is also an expletive in some other cases, as كَفَىٰ بِاللَّهِ شَهِيدًا 13 v. 43, "God is an al-sufficient witness." For the various usages of بِ see D. S. Gr. T. 1, p. 469, et seq.

بَابُ Babel (2nd declension, D. S. Gr. T. 1, p. 404). بَدَوْ see بَدَأْ for بَدَأْ see بَدَأْ

بَرَأْ see بَارِئُ

بَغَىٰ see بَاغِيٰ

بَارَ aor. a. To dig a well. بَرْ fem. A well. بَسَّ aor. a. for بَيْسَ To be wretched, miserable; بَسَّ for بَسَّ To be bad, miserable; the latter is one of those anomalous verbs, named by the Arabs فَعَالَ الْمَدْحُ وَالْذَّمْ or "verbs of praise and blame," which are not conjugated, the only inflexion taken by بَسَّ being the feminine بَسِشْ "She was miserable;" the vowel of the first radical letter is suppressed, and that of the second is put in its place, see D. S. Gr. T. 1, p. 263, and T. 2, p. 221. بَاسْ Severity, vengeance, valour, force. بَسِشْ Grievous. بَسَّ part. act. Needy. بَاسَّ (Bodily) misfortune.—إِبْتَسَ VIII. To be grieved (with بِ) "Be not grieved," 11 v. 38. بَرْ aor. o. To cut off the tail. أَبْتَرْ (2nd declension) Childless. بَتَكَ aor. i. and o. To cut, cut off.—بَتَكَ II. To cut off, with the idea of repetition; قَلِيلَتَكَنْ 4 v. 118, "Verily they shall cut off." بَقَلَ aor. o. To cut off, separate.—بَقَلْ n.a. II form,

A life of complete separation from the world and devotion to God.—**V.** To devote one's-self wholly to God's service (with إلـى), as at 73 v. 8.

**بـث** aor. i. and o. To disperse, disseminate (with acc. and فـي). **مـسـتـوـت** Sorrow. **مـسـتـوـت** Scattered, spread abroad.—**مـنـبـث** part. pass. VII. f. Scattered abroad.

**بـجـس** aor. i. and o. *To let water flow.* VII. To burst forth (water), see **إـنـجـر**.

**بـحـث** aor. a. To scratch the ground like a hen (with فـي).

**بـحـر** *To slit a camel's ears.* Plur. **بـحـار** and **بـحـر**. The sea, a large body of water; **بـحـار**, dual, The two bodies of water, viz., salt and fresh. **بـحـيرـة** Baheera, the name given among the Pagan Arabs to a camel which they turned loose to feed, after slitting its ears.

**بـخـس** aor. a. To diminish, withhold what is due (with acc. of thing and مـن of pers. or with double acc.). **بـخـس** A deficiency, small, trifling.

**بـخـعـحـ** *To slaughter (a sheep) by cutting its throat, to kill one's-self with grief.* **بـخـعـحـ** part. act. One who frets himself to death (with acc. of pers. and عـلـى or أـنـ).

**بـخـلـ** aor. a. To be covetous, avaricious, covetous of (with بـ). **بـخـلـ** Avarice.

**بـدا** aor. a. To begin, create (with acc. and also with بـ) "And they began (with) you (to assault you)," 9 v. 18.—**أـبـدـا** IV. To create, make anew; Aorist **يـبـدـي**.

**بـدر** aor. o. *To make haste.* **بـدر**, name of a place near Mecca; *The moon when full;* Plur. **بـدرـا**. Hastily.

**بـدـعـ** aor. a. *To produce something new.* **بـدـعـ** New, new-fangled. **بـدـعـ** The Creator, as maker of

a new creation.—**إـبـتـدـعـ** VIII. To bring forward a novelty.

**بـذـلـ** *To change.* **بـذـلـ** II. To substitute, change one thing for another (with acc. or with double acc. and بـ). **تـبـدـيلـ** n.a. An exchange. **مـبـدـلـ** part. act. One who changes.—**أـبـدـلـ** IV. To substitute, give in exchange (with double acc.)—**تـبـدـلـ** V. To exchange (with acc. and بـ).—**إـسـبـدـلـ** X. To wish to exchange (with acc. and بـ); to put in the place of another (with acc. and غـيرـ). **إـسـبـدـالـ** An exchange.

**بـذـنـ** aor. o. *To be corpulent.* **بـذـنـ** A body. **بـذـنـ** plur. of **بـذـنـة** 22 v. 37, Camels sacrificed at Mecca.

**بـذا** aor. o. To begin, to be manifest, to appear (with لـ or مـنـ); to enter the mind; **بـذـا لـهـمـ** 12 v. 35, "Then it occurred to them." A desert. **بـادـيـعـ** part. act., see D. S. Gr. T. I, p. 111; Plur. **بـادـوـنـ** A dweller in the country; "بـادـيـأـلـرـأـيـ" At first thought," 11 v. 29.—**أـبـدـيـ** IV. To make to appear, show, manifest (with بـ or with acc. and لـ). **مـبـدـيـ** for **مـبـدـيـ** part. act. One who makes manifest.

**بـذـرـ** aor. a. *To sow.* **بـذـرـ** II. To dissipate, squander. **تـبـذـيرـ** Profusely. **مـبـذـيرـ** part. act. A spendthrift.

**بـرـ** aor. a. To be pious, just, act justly towards (with accus. of pers.) **بـرـ** Plur. **أـبـرـارـ** Beneficent, liberal, just, kind; Dry land as opposed to sea. **بـرـ** Pity, kindness, that which is just and proper.

**بـرـ** plur. of **بـرـ** part. act. Innocent, pious.

**بـرـ** aor. a. To create. **بـرـ** Plur. **بـرـونـ** and **بـرـ** Sound, free, innocent; with مـنـ, Clear, guiltless of; Ex. 6 v. 78, "Verily I am innocent of that which ye asse

brate (with God)." بَرَأَةٌ same as بَرَىٰ . بَرَىٰ part. act. Immunity. بَرِيَّةٌ A creature. بَارِيٰ part. act. The Maker, Creator, God.— بَرَا II. To absolve, acquit; Ex. مَا أَبْرِيْ نَفْسِيٍ 12 v. 53, "I do not absolve myself," (also with acc. and مَنْ). مُبَرِّأٌ part. pass. Absolved.— بَرَأَ IV. To cure, heal.— تَبَرَّأَ V. To free one's-self, clear one's-self (with مَنْ); وَمَنْ 28 v. 63, "We are free (from them and turn) to thee."

برج To eat and drink in large quantities. بُرُوج plur. of بَرْج A tower, sign of the Zodiac.— تَبَرَّجَ V. To deck one's-self. تَبَرَّجَ n.a. The ornamenting one's-self in an ostentatious manner; Ex. لَا تَبَرَّجُنَّ تَبَرَّجَ الْجَاهِلِيَّةَ 33 v. 33, "Deck not yourselves with the ostentation of (the time of) ignorance." مُتَبَرَّجَ part. act. Decking one's-self out.

برج To turn to the left, as a deer, which was thought unlucky; and بَرَحَ aor. a. To cease, leave off, quit.

برد aor. o. To be cold. بَرْدَ n.a. Cold, cool, coolness. بَرَدَ Hail. بَارِدَ part. act. That which cools, refreshes.

برز To go forth, as out upon a plain (with إِلَى), or مَنْ; to be manifest (with لِ). بَارِزَ part. act. One who goes forth; بَارِزَةً 18 v. 45, In an extended form, like a plain.— بَرَزَ II. To make manifest (with لِ).

برن A partition or interstice, a bar; the abode of departed spirits, Hades; No verbal root.

برص aor. a. To be leprous. أَبْرُصُ (2nd declension) Leprous.

برق aor. o. To shine, and بَرَقَ To be smitten with astonishment, to be dazzled. بَرَقَ n.a. of بَرَقَ

Lightning, thunderbolt. إِسْتَبْرَقُ Brocade, see p. 5.

برك aor. o. To kneel down like a camel, stand firm.

بركة III. Blessings.— بَرَكَاتُ Plur. بَرَكَةٌ To bless (with acc. and with عَلَىٰ or فِي); Pass.

بارك VI. مُبَارَكٌ part. pass. Blessed.— بُورَكَ

To be blessed; تَبَارَكَ اللَّهُ Literally, "God was blessed," or "Blessed be God;" the Preterite being used for the Aorist in an optative sense in the same way as تَعَالَى q.v. For this use of the Preterite see D. S. Gr. T. 1, p. 169.

برم To twist.— أَبْرَمَ IV. To twist together and make firm, to fix, settle (a plan). مُبَرِّمٌ part. act. One who fixes upon a plan, 43 v. 79.

برهن To demonstrate, convince. بُرهَانٌ An evident proof.

بَرَغَ To insert a lancet, rise (as the sun). بَازِغٌ part. act. Rising.

بسش aor. o. To drive gently, to crumble to dust. بُسْسَتِ الْجِبَالُ n.a. A crumbling to dust; بَسَّ 56 v. 5, "The mountains shall be crumbled into dust."

بَسَرَ To do anything out of season, to be of an austere countenance. بَاسِرٌ part. act. Austere and dismal-looking.

بسط aor. o. To expand, extend, enlarge, stretch, stretch forth (with acc. and إِلَىٰ, or فِي, لِ). بَسَطَ

بسطه n.a. Extension, expansion. بَسَطَةٌ Excellence, increase of stature. بِسَاطٌ A carpet.

بَاسِطٌ part. act. One who stretches out; بَاسِطُوا أَيْدِيهِمْ 6 v. 93, "Stretching forth their hands;" Literally, "Stretcherers forth of their hands;" بَاسِطُونَ which loses its ن as being antecedent to أَيْدِيهِمْ; the Alif is added as an Alif of precaution or

**أَلْفَ آلْوَاقِيَّةُ**, the object of which is to prevent the final , from being taken for the conjunction و and ; for the construction see D. S. Gr. T. 2, p. 183. ۵ v. 69, part. pass. fem. dual “(His two hands are) stretched out.”

**بَسَقٌ** To spit, to be tall. بَاسِقٌ Tall (as a Palm-tree).  
**بَسَلٌ** To look fierce.— أَبْسَلٌ IV. To deliver over to perdition.

**بَسَمٌ** aor. i. To smile.— تَبَسِّمٌ V. Same as بَسَمٌ .

**بَشَرٌ** To peel off the bark. بُشَرٌ and بُشَرٌ A bringer of good tidings. بُشَرٌ A man, men, human beings ; masc. and fem. sing. and plur. بُشَرٌ Good news ; بُشَرَكُم ۵۷ v. ۱۲, “Good news to you ;” ي is replaced by l before the affixed pronoun, see D. S. Gr. T. 1, p. 118. بُشَيرٌ A bearer of good tidings.— بُشَرٌ II. (used with accus. of person and ب of the thing, or with أَنْ), To announce good news ; sometimes used ironically ; Ex. فَبَشَرَهُمْ بِعَذَابٍ أَلِيمٍ ۳ v. ۲۰, “Then announce to them a painful punishment.” مُبَشِّرٌ part. act. One who announces joyful news.— بَاشَرَ III. To go in unto(a wife).— أَبْشِرٌ IV. To receive pleasure from good news (with ب of thing).— إِسْتَبَشَرٌ X. To rejoice, especially in good news (with ب). مُسْتَبَشِرٌ part. act. fem. One who rejoices.

**بَصَرٌ** To see, look at (with ب); to understand.

**بَصَارٌ** Plur. أَبْصَارٌ Sight, eye-sight, sense of seeing ; كَلْمَحٌ آلَبَصَرٌ ۱۶ v. ۷۹, “Like the twinkling of an eye ;” In the plur. it generally means “Eyes.” بَصِيرٌ Seeing, a Seer, or Beholder, One who sees or understands.

**بَصِيرَةٌ** Plur. بَصَائِرٌ An evidence, evident argument or demonstration ; عَلَى بَصِيرَةٍ ۱۲ v. ۱۰۸, “By a manifest demonstration.” بَصَرَةٌ A

matter for contemplation.— بَصَرٌ II. To make to see, shew, make manifest.— أَبْصَرٌ IV. To see, consider, cause to see (with acc. or with ب of pers.) : For two different interpretations of أَبْصَرٌ at ۱۸ v. ۲۵, and ۱۹ v. ۳۹ see iv. f. of سَمَاعٌ part. act. One who sees, that which renders evident, or enables one to see, visible, manifest.— مُسْتَبَصِرٌ part. act. X. f. A clever and far-seeing person.

**بَصَلٌ** An onion, and when used in a collective or generic sense, Onions.

**بَصَعٌ** To cut off a part. بَضْعٌ A part, a small number (from ۳ to ۹ or to ۵, or from ۱ to ۴, or from ۴ to ۹), also seven ; بَضْعَ سِتِينَ ۱۲ v. ۴۲, “A few years ;” بَضْعٌ is here put in the accus. as indicating the circumstance of time, see D. S. Gr. T. 2, p. 69. بِضَاعَةٌ A portion of goods, sum of money, merchandize.

**بَطَّا** To be slow.— بَطَّا II. To retard ; وَإِنْ مِنْكُمْ لَمْ يَنْ لَيَبْطِئَنَ ۴ v. ۷۴, “And verily there is (a portion) of you who tarry (or cause to tarry) behind.”

*Note.* In cases where the 2nd form of a verb has a neuter signification, the Ellipse of a complement may frequently be inferred ; D.S. Gr. T. 1, p. 133.

**بَطَرٌ** aor. o. To split ; بَطَرٌ aor. a. To be insolent.

**بَطَرٌ** Carelessness, insolence.

**بَطَشٌ** aor. i. and o. To lay hold, take or seize by force, make an onslaught upon (with ب).

**بَطَشٌ** n.a. Force, violence, vengeance. بَطَشَةٌ Force, power, severity.

**بَطَلٌ** aor. o. To be in vain, perish. بَاطِلٌ part. act.

That which is vain, false, falsehood, vanity ; آلِيَ طَلٌ is the opposite to آلِيَ بَصَرٌ, see ۱۳ v. ۱۸.— أَبْطَلٌ IV. To cause to be in vain, frustrate,

make ineffectual. مُبْطِلٌ part. act. One who deals in vanities.

**بَطَّلَ** aor. o. To enter into the inmost parts of anything, to lie hid. بَطْنٌ n.a. Plur. Belly, interior part. بَاطِنٌ part. act. That which is hidden, inner part, inside, interior. بِطَاهَةٍ An inner vest; metaphorically, An intimate friend, 3 v. 114; Plur. بَطَانَةٍ (2nd declension) Inner linings, 55 v. 54.

**بَعَثَ** aor. a. To send (with acc. and لِ, بِ, and فِي, also with عَلَى); to make manifest, raise up, raise from sleep or from the dead (with acc. of pers.). بَعْثَتْ n.a. The resurrection. بَعُوثٌ part. pass. Sent, raised from the dead.—**إِبْعَاثٌ** VII. To be sent. إِبْعَاثٌ n.a. The being sent.

**بَعَثَرَ** To scatter abroad, turn upside down, tear forth. **بَعْدَ** To be far off, go a long way off, perish; 9 v. 42, "The way seemed far to them." بَعْدُ when used as an adverb is indeclinable, Afterwards, again; when employed as a preposition it is used in the Accusative بَعْدَ, or in the genitive if preceded by مِنْ, as مِنْ بَعْدِ After, see D. S. Gr. T. 1, p. 508, and T. 2, p. 152. بَعْدًا A distance; بَعْدًا Away with; لَعَادِ 11 v. 63, "Was it not (said), Away with 'Ad!'" بَعِيدٌ Distant, far off, remote, as رَجْحَ بَعِيدٍ 50 v. 3, "A return remote from the imagination, or from possibility." بَاعِدٌ—**III.** To cause a distance to intervene (with بَيْنَ) as at 34 v. 18. بَعْدُ—part. pass. IV. f. Far removed.

**بَعْرَ** To become full grown (a camel): بَعِيرٌ comm. gend. A full-grown camel.

بعض A portion of anything, some; one another;

Ex. 2 v. 34, "Get ye down, an enemy one to another;" used for both masc. and fem. and for all numbers. بَعْوَذَةٌ A gnat; verbal root بُعْضٌ To be stung by gnats.

**بَعْلَ** aor. a. To be in a married state. بَعْلٌ Baal, a husband; Plur. بَعْوَلَةٌ.

**بَعْتَ** aor. a. To come upon suddenly. بَعْتَةٌ On a sudden, suddenly.

**بَغَضَ** aor. o. To hate. بَعْضَاءٌ (2nd declension) Violent hatred.

**بَغَلٌ** A mule; Plur. بَغَالٌ Mules.

**بَغَى** aor. i. To transgress, pass beyond bounds; to seek, desire (with double acc. or with acc. and فِي, or عَلَى); to act unjustly or insolently towards (with عَلَى of pers. or فِي of thing).

**بَعْيَ** n.a. Injustice, injury, oppression, iniquity; بَعْيَا In an insolent manner. بَغَيٌ A harlot.

**بَغَاؤُ** Fornication. بَاغٌ part. act. for بَاغٌ, see D. S. Gr. T. 1, p. 111, Desiring, lusting.—**إِبْغَىٌ** VII. To be fit and proper, becoming, easy, desirable, suitable, expedient (with لِ and أَنْ). إِبْغَىٌ—**VIII.** To desire, covet, seek, seek for (with acc. and فِي, إِلَى, or مِنْ). بَغَىٌ n.a. A seeking, desire of.

**بَقَرٌ** aor. a. To slit open. بَقَرٌ collective noun, Oxen.

**بَقَرَةٌ** comm. gend. An ox, a cow.

**بَقَعَ** To go away into any country. بَقَعَةٌ A corner of ground.

**بَقْلٌ** aor. o. To appear, push forth. بَقْلٌ generic noun, Herbs, pot-herbs.

**بَقِيٌّ** aor. a. To remain. بَاقِيٌ part. act. for D. S. Gr. T. 1, p. 111, Remaining, that which remains, or survives, permanent, constant, the rest; بَاقِيَاتٌ آصْلَاحَاتٌ 18 v. 44, and 19 v.

79, "Pious works or words, which are permanent." بَقِيَّةٌ A relic, that which is left; Ex. يَقِيْتُ اللَّهُ 11 v. 87, "That which is left you by God." Note. The letter ت is occasionally substituted for the ة, see D. S. Gr. T. 1, p. 276, note; اُولُو بَقِيَّةٍ 11 v. 118, "Endued with prudence or virtue." أَبْقَى (2nd declension) comp. form, More or most lasting, enduring, permanent.—أَبْقَى IV. To leave remaining, leave alive, suffer to remain.—سَقَى إِسْتَبَقُوا.

بَكَّةٌ (2nd declension) Becca, a name of Mecca; see D. S. Gr. T. 1, p. 404.

بَكَرٌ aor. o. To be early in the morning. بِكَرٌ A virgin, a young heifer; Plur. أَبْكَارٌ Virgins. In the morning, early in the morning.—إِبْكَارٌ n.a. IV. f. The morning.

بَكْمٌ To be dumb. تَكَمُّمٌ (2nd declension), Plur. بُكْمٌ Dumb.

بَكَى aor. i. To weep, weep for (with acc. or with عَلَى). أَبْكَى—Weeping.—بَكَى IV. To cause to weep.

بَلْ A particle which affirms that which follows it, but contradicts or corrects that which went before; thus it may be translated But, not so but, on the contrary, or rather, nay rather, still more, &c. according to the context; for the difference between بَلْ and كَنْ see D. S. Gr. T. 1, p. 565.

بَلَدٌ To stay or remain in a place. بَلَادٌ Plur. بَلَادٌ A region, country, territory. بَلَادَةٌ A country, territory.

بَلَسٌ A man of desperate character; there is no verbal root of this word in the first form.—أَبْلَسٌ IV. To be overcome with grief, to be desperate, struck dumb with despair. مُبْلِسٌ part. act. Seized with despair. إِبْلِسٌ (2nd declension) Iblees, The Devil.

بَلَعٌ aor. a. To swallow up.

بَلَغٌ aor. o. To arrive at, reach, attain one's object, obtain (with acc.), as at 18 v. 75. بَالَّغُ part. act. Arriving at, bringing to a conclusion, attaining its end, excellent, consummate; Ex. حِكْمَةٌ بَالَّغَةٌ 54 v. 5, "Consummate wisdom;" also, that which is paramount over, أَمْ لَكُمْ أَعْلَمٌ 68 v. 39, "Have ye any oaths which shall be binding upon us?" بَلَاغٌ A warning, preaching, that which is published, sent, or brought to any one. بَلِيعٌ Affecting, eloquent. مَبْلَغٌ A goal, perfection, highest pitch.—بَلَغٌ II. To make to arrive, publish, bring (with double acc.).—أَبْلَغَ IV. To cause to reach, bring, deliver a message (with double acc.).

بَلَى aor. o. To try, prove, experience (with acc. and فِي or بِ), see note to لَّا; aor. a. To become worn with age; to be worn out. لَّا A trial.—أَبْلَى IV. To try by experiment.—إِبْلَى VIII. To prove by trial or examination, try either by prosperity or adversity (with acc. and بِ), see 89 vv. 14 and 16, where it is used in both senses. مُبْلَلٌ for مُبْلَلٌ D. S. Gr. T. 1, p. 111, part act. One who proves.

بَلَى Yea, surely, verily, nay but verily, on the contrary; this particle is used after a negative proposition (interrogative or otherwise), and affirms the contrary of such proposition to be the truth; hence it differs from تَعْمَلُ which assents to the preceding proposition; see D. S. Gr. T. 1, p. 514.

بَنَانٌ collective noun, The tips of the fingers, see D. S. Gr. T. 1, p. 381; the verbal root is بَنَنٌ To stand fast.

**بَهْت** aor. a. To confound. سُلْطَانٌ Slander, calumny; the root of this word is said to be **بَهْ**. To be accustomed.

**بَهِيجٌ** aor. a. *To make joyful.* **بَهِيجَةٌ** *Beauty, delight.*  
**بَهِيجٌ** *Beautiful, delicious.*

**أَبْتَهَلَ** aor. a. *To leave one at liberty.*—**VIII.**  
**أَبْتَهَلَ** To invoke, imprecate (the wrath of God).

**بَيْمٌ** To wean lambs, or kids; the first form is wanting.  
**بَيْمَةٌ** An animal; **بَيْمَةُ الْأَنْعَامِ** Brute beasts,  
 cattle: the logical root is **بَيْمٌ** Lambs or kids.

aor. o. for **بَرَّ** *To bring back, bring down, take upon one's-self (with ب); to draw upon one's-self; Ex. فَقَدْ بَارَعَ يَغْضِبُ وَنَّ اللَّهُ* 8 v. 16, "He will draw down on himself the wrath of God;" the preterite being used with a future significance ; D. S. Gr. T. 1, p. 158.—**بَرَّ** II. To prepare a dwelling for, locate any one (with double acc. also with ل of pers. and acc. of place, or acc. of pers. and ف). مُبَرَّ A place for dwelling in.—**بَرَّ** V. To take possession of, occupy a

dwelling, provide a dwelling for one's-self (with acc. of thing and *J* of pers.). Note. *كُل* is one of those verbs which are at the same time concave and hamzated; for the rules for the suppression (or otherwise) of the hamza see D. S. Gr. T. 1, p. 62, *et seq.*; and also the rules for the permutation of infirm letters.

بَابٌ Plur. أَبْوَابٌ A door, gate.

**بَار** aor. o. To perish, to be in vain. **بُور** One who is lost, wicked. **بَار** Perdition.

بَآل aor. o. *To make water.* بَآل Heart, mind, thought, intention, condition.

**بَيْتٌ** Plur. بَيَّتَ aor. i. and a. To pass the night.  
**بَيْوَتٌ** A house, abode, family. بَيَّاْشٌ A night  
 attack.—**بَيَّثٌ** II. To meditate by night, attack  
 by night.

بَادَ aor. i. *To go away (from one's friends), perish.*

**بَاضٌ** aor. i. *To excel in whiteness.* **بَيْضٌ** collective noun, Eggs; D. S. Gr. T. 1, p. 381. **بَيْضٌ**, Fem. **بَيْضاً**; Plur. **بَيْضٌ** for **بَيْضاً** D. S. Gr. T. 1, p. 360, White, clear.—**إِبَيْضٌ** IX. To become white (with **مِنْ**).

بَاعَ aor. i. *To sell.* بَيْعٌ n.a. Interchange by sale,  
 selling, merchandizing, barter. بَيْعٌ plur. of  
 بَيْعَةٌ Churches.—بَاعَ III. To make a contract  
 with, *properly*, by striking hands (with accus.  
 of person or ب of thing; also with acc. of  
 pers. and أَنْ). علىَ أَنْ VI. To sell to one  
 another.

**بَيْنَ** aor. i. *To be distinct and separate.* Between, as بَيْنَ يَدِيهِ "Between his two hands," i.e. before him, in his presence; This word, though commonly used as a preposition, is properly a noun in the accus. meaning an interval, and sometimes a connexion; when preceded by a

preposition it is declined, see D. S. Gr. T. 1, p. 498. بَيْنَ Manifest, evident. An evident testimony or demonstration, evidence, proof. تَبْيَان An exposition, explanation.—بَيْنَ II. To show, make manifest, make known, declare, explain, become manifest (with acc. and لِ or with لِ of pers. and أَنْ). مُبَيِّن part. act. manifest.—أَبْيَانَ IV. To make manifest, to articulate distinctly, see 43 v. 52. بَيْان n.a. An argument, clear demonstration, eloquence,

faculty of clearly explaining, explanation. مُبَيِّن part. act. That which is manifest, open, perspicuous.—تَبَيَّنَ V. To be or become manifest, clear (with لِ or أَنْ or with لِ and أَنْ); to be distinct (with مِنْ); to be made known (with لِلِّ); to perceive, as تَبَيَّنَ أَنْ 34 v. 13, "The Genii perceived that;" also, to use discernment, or discrimination, vid. 4 v. 96, and 49 v. 6.—إِسْتَبَانَ X. To be manifest. مُسْتَبِّنَ part. act. same as مُبَيِّنَ.

## ت

ت By ; preposition prefixed as a form of oath to the word اللَّهُ, as تَعَالَى اللَّهُ "By God."

تَابُوتٌ An ark.

تَأْثِيمٌ n.a. ii. f. of أَثَمَ q.v.

تَأْخِرٌ v. f. of أَخْرَ q.v.

تَادَنٌ v. f. of أَذَنَ q.v.

تَأْسٌ 2 pers. sing. aor. cond. of أَسَى q.v.

تَأْوِيلٌ n.a. ii. f. of آَوَى for آَلَ q.v.

تَبَّتْ To cut off, perish. تَبَابٌ Loss.—تَبَيِّبٌ n.a.

II. f. A loss, detriment.

تَبَارٌ see تَبَارٌ

تَبَسٌّ 2 pers. sing. aor. cond. viii. f. of بَسَ q.v.

تَبَرَّ aor. i. To break, destroy. تَبَارٌ Destruction.—تَبَرَّ

II. To break in pieces. تَتَبَسِّرٌ n.a. Utter destruction. مُتَبَسِّرٌ part. pass. Destroyed, broken up.

تَبَرَا v. f. of بَرَّ q.v.

تَبَرَجٌ v. f. of بَرَجَ q.v.

تَبَوَا v. f. of بَأْبَ q.v.

تَبَعٌ aor. a. To follow. تَابِعٌ and تَبَعٌ A follower, one who follows, or attends upon any one.

تَبَعٌ Name and title of the king of the Himyarites. تَبَعٌ A helper, protector.—أَتَبَعٌ IV.

To follow, follow up, make to follow (with double acc.); to pursue, prosecute, continue; Ex. فَاتَّبَعَ سَيِّدا 18 v. 83, "Then he continued his way."—مُتَتَابِعٌ part. act. VI. f. Successive.—إِتَّبَعَ VIII. To follow, follow up. إِتَّبَاعٌ n.a. A following after. مُتَبَعٌ part. pass. One who is pursued.

تَبَانَ v. f. of بَانَ q.v.

تَبَيِّبٌ n.a. ii. f. of تَبَّتْ q.v.

تَتَرَا or تَتَرَى fem. One after another; said to be derived from وَتَرَ q.v. see D. S. Gr. T. 1, p. 293.

تَبَتَّتْ n.a. ii. f. of تَبَتَّ q.v.

تَجَافَى vi. f. of جَفَّا q.v.

تَجَارَةً aor. o. To traffic. تَجَارَةً Merchandise, traffic, bargain, merchandizing.

تَجَسِّسَ v. f. of جَسَّ q.v.

تَجَلِّي v. f. of جَلَّ q.v.

تَحَاصَّ vi. f. of حَصَّ q.v.

تَحَارُّ n.a. vi. f. of حَارَ q.v.

تَحْتٌ That which is below, the lower part; This word, which is properly a substantive, is used (though not in the Korân) as an adverb, and

is then indeclinable, as **مَحْتَ** *Down, below;*  
When employed as a preposition it is put in  
the accus. ما **مَحْتَ** الْأَرْضَ Beneath, as **مَحْتَ**  
20 v. 5, "That which is beneath the earth;"  
If preceded by **مِنْ** it is put in the genitive, as  
**مِنْ مَحْتِهَا** "From beneath it," see D. S. Gr.  
T. 1, p. 509, and T. 2, p. 152.

**حَرَى** v. f. of **حَرَّ** q.v.

**حَرَّيْرٌ** n.a. ii. f. of **حَرَّ** q.v.

**حَسَّسٌ** v. f. of **حَسَّ** q.v.

**حَلٌّ** **مَحْلَةٌ** see **حَلٌّ**.

**حَمْوَلٌ** n.a. ii. f. of **حَالٌ** q.v.

**حَجَّيَةٌ** see **حَجَّيَةٌ**.

**حَفَّاتٌ** vi. f. of **حَفَّتَ** q.v.

**حَخْلُوٌّ** v. f. of **خَلَّوٌ** q.v.

**حَخَافٌ** see **حَخَافٌ**.

**تَدَلِيٌّ** v. f. of **تَدَلٌّ** q.v.

**تَدَلِيلٌ** n.a. ii. f. of **ذَلٌّ** q.v.

**تَرَابٌ** From **وَرَثَ** q.v. See also D. S. Gr. T. 1,  
p. 293.

**تَرَاقٌ** acc. plur. of **تَرَوَةٌ** A breast-bone: It seems  
doubtful whether this word ought not to be  
derived from **رَقَّى** q.v.

**تَرَبَّ** To have much earth, to hold earth in the hand.  
**أَتَرَابٌ** Earth, dust. **أَتَرَابٌ** plur. of **تَرَبٌ** Of  
the same age. **تَرَابٌ** (2nd declension) plur.  
**مَسْكِينٌ** A breast-bone. **مُتَرَبٌ** Poverty; **مُتَرَبَّةٌ** A  
poor man intimately acquainted with his mother Earth."

**تَرَدَّدٌ** v. f. of **رَدَّ** q.v.

**رَزْقٌ** **تَرَزْقَانٌ** see **رَزْقٌ**.

**تَرَفٌ** To enjoy the good things of this life.—**أَتَرَفَ**

IV. To bestow the good things of this life (with  
acc. of pers. and **نَفِيٌّ**). **مُتَرَفٌ** part. pass.

Endowed with—and hence, enjoying—the good  
things of this life.

**تَرَكٌ** aor. o. To leave, leave alone, abandon (with  
acc. and **أَحَسِبَ**; **عِنْدَ** or **مِنْ** **خَلْفِهِ**, **عَلَيْهِ**, **فِي**) 29 v. 1, "Do men  
think that they shall be left alone in saying?"

i.e. "That it is enough for them to say;"

etc. 37 v. 76, "And we left (these  
words, or this blessing) upon him;" with an  
ellipse of **هَذَا** **آكَلَامٌ** or similar words.

**تَارِكٌ** part. act. One who leaves, or leaves out;

part. act. **تَارِكٌ** for **تَارِكِينَ** 11 v. 56, as being ante-  
cedent to the word **آلهَتَنَا**, "We will not leave  
our Gods," D. S. Gr. T. 2, p. 183.

**تَرَازُورٌ** for **تَرَازُورٌ** **زَارٌ** see **زَارٌ**.

**زَرَادٌ** 2 pers. sing. aor. viii. f. of **زَرَادٌ** q.v.

**زَرَودٌ** v. f. of **زَادَ** for **زَرَودٌ** q.v.

**زَيْلٌ** v. f. of **زَالَ** for **زَيْلٌ** q.v.

**سَبٌّ** see **شَبُوا**.

**فَتَأً** **تَسْتَقْيَانٌ** see **تَسْتَقْيَانٌ**.

**تَسْعَ** The number nine: For observations on the  
numerals, see **عَشَرٌ**. **تَسْعُونَ** Ninety.

**سَمَّيٌّ** 2 pers. sing. aor. pass. ii. f. of **سَمَّا** q.v.

**تَسْنِيمٌ** Tasneem, name of a fountain in Paradise,  
said to be so called, because conveyed to the  
highest part of heaven; from **سِنَمٌ** To be tall  
(a camel);

**سَوَّرٌ** v. f. of **سَارَ** for **سَوَّرٌ** q.v.

**سَوَّرٌ** 3 pers. fem. sing. aor. cond. of **سَارَ** q.v.

**شَائُونَ** 2 pers. plur. aor. act. iii. f. of **شَقَّ** q.v.

N.B. There is no difference between the active  
and passive.

**شَارٌ** **تَشَارُرٌ** see **شَارٌ**.

**تَصْوِيَةٌ** n.a. ii. f. of **صَدَّا** q.v.

تَصِيلٌ n.a. ii. f. of صَلَى تَصِيلَةً q.v.  
 صَلَى إِصْطَلَى viii. f. of إِصْطَلُونَ see تَصْطَلُونَ  
 تُطَعِّنُ 2 pers. sing. aor. cond. iv. f. of طَاعَ q.v.  
 تَصْمِينُ 2 pers. sing. aor. iv. f. of طَمَانَ quadri-literal verb, rt. طَمَنْ q.v.  
 تَطَوُّعُ v. f. of طَاعَ q.v.  
 تَطِيرُ v. f. of طَارَ for طَيَّرَ q.v.  
 تَعْدُ 2 pers. sing. aor. cond. of عَدَا q.v.  
 تَعَسُّا لَهُمْ To perish. تَعَسٌ n.a. Destruction; تَعَسَ To perish. 47 v. 9, "May perdition seize them."  
 عَطَاطَى vi. f. of عَطَا q.v.  
 تَعَفَّفٌ n.a. v. f. of عَفَ q.v.  
 غَبَنْ تَغَبَّنُ n.a. vi. f. of غَبَنْ q.v.  
 غَرَّنْ 3 pers. fem. sing. aor. energ. of غَرَّ q.v.  
 غَاظَى n.a. v. f. of غَاظَ q.v.  
 فَخَرْ تَفَاخُرٌ n.a. vi. f. of فَخَرَ q.v.  
 قَاتَ تَقَاتُتٌ n.a. vi. f. of قَاتَ q.v.  
 تَقْتَلَت To perform the sacred rites at Mecca; also, to cleanse. تَقْتَلَت Two interpretations are given of this word; according to one it means filth, and according to the other, the observance of certain rites and ceremonies imposed upon the Pilgrims at Mecca, among which were cleansing the person, shaving, etc. Thus the phrase لِيَقْضُوا نَفَّهُمْ 22 v. 30 may mean, "Let them put an end to their want of cleanliness," or, "Let them complete the rites" - above mentioned.  
 فِكَهَ تَفَكُّهُونَ see فِكَهَ.  
 وَقَى تَنَقِّي see وَقَى.  
 وَقَى تَنَقِّاةَ see وَقَى.  
 تَشَعُّرٌ تَشَعُّرٌ see تَشَعُّرٌ.  
 نَطَقَ Nature, mud. أَتَقَنَّ IV. To establish firmly. This verb is not found in the primitive form.

تَقَوَّلٌ v. f. of قَالَ q.v.

وَقَى تَفَوَّى n.a. of وَقَى q.v.  
 قَامَ تَقَوِّيمٌ n.a. ii. f. of قَامَ q.v.  
 تَقَنَّ aor. i. To fear. أَتَقَنَّ (2nd declension) comp. form, Greatly fearing, most pious. تَقِيٌّ God-fearing, devout. These words seem to owe their derivation to the viii. f. of وَقَى q.v.  
 تَكَنَّ for تَكَنَّ. 2 pers. sing. aor. cond. of كَانَ q.v.  
 تَكَوِّيرٌ تَكَوِّيرٌ n.a. ii. f. of كَارَ q.v.  
 تَلَّ To lay prostrate (with acc. of pers. and لِ). تَلَّ n.a. vi. f. of لَقَى q.v.  
 لَظَى تَلَظِّى v. f. of لَظَى q.v.  
 تَلَقَّى تَلَقَّى n.a. of لَقَى q.v.  
 لَقَى تَلَقَّى v. f. of لَقَى q.v.  
 دِلِكَ تَلَكَ fem. of دِلِكَ q.v.  
 تَلَمَى see تَلَمَى.  
 تَلَى aor. o. To follow, rehearse, read, declare, meditate (with acc. of thing and عَلَى of pers., also with acc. and فِي). Note. The ا called آلُوفَاقِيَّةُ, or Alif of precaution, is sometimes found added to the words يَتَلَوُ and تَتَلَوُ, though properly only added to servile, to distinguish it from, and, D. S. Gr. T. 1, p. 109. أَتَالِيَّاتٌ fem. plur. of تَالٍ part. act. "Those who read." تَلَّاوةً تَلَّاوةً n.a. A' reading.  
 لَوَى تَلَدُورًا see تَلَدُورًا.  
 تَمٌ aor. i. To be entire, complete, perfect, fulfilled (with عَلَى of pers.). أَتَمٌ IV. To complete (with acc. and بِ or إِلَى of thing, also with acc. and لِ or إِلَى, عَلَى, or لِ of pers.); to perfect, accomplish, fulfil, perform. تَمَامٌ n.a. Something complete, perfect; Ex. آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا 6 v. 155, "We gave Moses the Book, a perfect Law," etc. مُتَمِّمٌ part. act. One who makes perfect.

مَثَلٌ plur. of تَمَثَّلٌ, see مَثَلٌ.  
 مَرَى vi. f. of مَرَّ q.v.  
 مَرَّونَ 2 pers. plur. aor. viii. f. of مَرَّ q.v.  
 تَمَتَّعَ v. f. of مَتَّعَ q.v.  
 مَطَّى v. f. of مَطَا q.v.  
 مَنَى v. f. of مَنَّ q.v.  
 مَادَ see تَمِيدَ.  
 مَازَ for تَمَيِّزَ, see مَازَ.  
 تَنَابَرَ vi. f. of تَبَرَّ q.v.  
 تَنَاجَى vi. f. of تَجَاجَ q.v.  
 تَنَازَعَ vi. f. of تَرَعَ q.v.  
 نَاؤُسْ n.a. vi. f. of نَاشَ q.v.  
 تَشَرِّيلٌ n.a. ii. f. of تَزَلَّ q.v.  
 تَنَفَّسٌ v. f. of تَفَسَّ q.v.  
 تَنَكِيلٌ n.a. ii. f. of تَكَلَّ q.v.  
 تَنُورٌ An oven (*a word of foreign origin*); it also means a place whence waters gush forth.  
 وَنَى see تَنَيَا.  
 وَهَنَ see تَهَنَّوا.  
 وَرَى vi. f. of وَرَّى q.v.  
 وَصَى vi. f. of وَصَى q.v.

تَابَ aor. o. To repent towards God (with إِلَى); to turn one's-self in a repentant manner; to relent towards men,—as God,—(with عَلَى).  
 تَوبَةً Repentance. part. act. One who repents. تَوَابٌ Very repentant, relenting. مَتَابٌ A penitent conversion; إِلَيْهِ 13 v. 29, "Unto him must be my conversion;" مَتَابٌ is here put for مَتَابِي, D. S. Gr. T. I., p. 459.  
 تُودُّونَى see تُودُّونَى.  
 تَارَةً for دَارَ A time.  
 تَورَةً The Pentateuch.  
 وَرَى see تَورُونَ.  
 وَفَى see تَوْفِينَى.  
 وَقَى see تَوْفِيقَ.  
 وَكَدَ تَوْكِيدٌ n.a. ii. f. of وَكَدَ q.v.  
 وَكَلَ تَوْكِلٌ v. f. of وَكَلَ q.v.  
 وَلَى تَوْلِى v. f. of وَلَى q.v.  
 أَوَى تَوْأِى see أَوَى.  
 يَمَّ تَيَمَّمٌ v. f. of يُمَّ q.v.  
 تَيَمَّنٌ A fig; no verbal root.  
 تَاهَ aor. i. To wander about distractedly (with نَى).

## ث

ثَبَتَ To be firm, steadfast, constant. ثَابَتْ part. act. Remaining firmly fixed, firm, steadfast. ثُبُوتٌ Steadfast, fixing.—ثَبَتَ II. To confirm, set fast, establish (with acc. and بِ). ثَثِيبَتْ n.a. A confirmation, establishment.—اثْبَتَ IV. To confirm; to keep in bonds, 8 v. 30.  
 ثَبَاتٌ see ثَبَتَ.  
 ثَبَرٌ aor. o. To keep back, lose, perish. ثُبُورٌ Destruction. مَثْبُورٌ part. pass. One who is lost.

ثَبَطٌ To keep back, hinder.—ثُبَطَ II. To make slothful. ثَبَاتٍ 4 v. 72, "In bodies;" accus. plur. of ثُبَّةٌ the fem. of ثَبَى for ثَبَى A company or body of men. Note. Many nouns in the fem. sing. lose their third Radical when it is س, و, or ي; where they take the regular form of Plural this Radical is sometimes omitted, and sometimes retained; see D. S. Gr. T. I., p. 358.

أَوْجَاجَ aor. o. *To flow.* Pouring forth abundantly.

أَمْخَنَ IV. *To do something great,* make a great slaughter (with فِي); slay in great numbers (with acc. of pers.).

أَرَبَ aor. i. *To blame.*—تَرَبَ n.a. II. f. Blame.

أَرَى To be moist, as the earth after rain. for أَرَى and أَرَى, and with the article أَلَّا تَرَى The Earth.

أَعَبَ To cause to flow. نَعْبَانٌ A serpent.

أَقَبَ aor. o. *To perforate, penetrate, shine.* نَاقِبٌ part. act. Shining; 86 v. 3, "The star of piercing brightness," by some supposed to be Saturn, which is called أَلَّا قَبِ.

أَقَفَ aor. a. To find, catch, take, gain the mastery over (with accus. of pers.).

أَقَلَ To be heavy, grievous; to be a grievous matter (with فِي). أَلَّا تَقَلُّ generally interpreted to mean "men and genii," as at 55 v. 31, dual of أَقَلَ *Baggage.* أَنْقَالٌ plur. of أَقَلَ A burden. أَنْقَالٌ Heavy; Plur. أَنْقَالٌ Heavy; Plur. أَنْقَالٌ A weight.—IV. To grow heavy, oppress, weigh down. Fem. مُقْنَلَةً part. pass. Burdened; إِنْ تَدْعُ مُقْنَلَةً 35 v. 19, "If a burdened (soul) cry out;" the word نَفْسٌ being understood.—VI. To be borne down heavily, incline heavily downwards (with إِلَى); For the employment of those forms which take teschdeed on the first Radical, see D. S. Gr. T. 1, p. 220.

أَلَّا To perish. لَّهَ A crowd, a number of people.

أَلَّاتَ aor. o. *To take a third part of anything.*

أَلَّكُونَ Three (see عَشَرَ).

أَلَّكَةَ and أَلَّاتَ One third part; Dual أَلَّكَانٍ and in conjunc-

tion أَلَّاتِي Two-thirds, D. S. Gr. T. 1,

p. 415. ثَالِثَةُ Third. ثَالِثٌ Fem. Third.

أَلَّاتِي أَجْنَاحٌ مَثْنَى وَلَلَّاتَ وَرَبَاعَ ثَلَاثَ Three by three, in threes, or three pairs; Ex. 35 v. 1, "Having two and three and four pairs of wings;" At 4 v. 3 may be rendered "By threes;" This word is of the second declension, it answers to the Latin *Ternus*; D. S. Gr. T. 1, p. 426.

أَمْ تَمَ aor. o. *To tread.* تَمَ There, in that direction.

أَمْ تَمَ Then (after an interval).

أَمْ ثَمُودُ Thamood, name of an ancient tribe of Pagan Arabiaas, destroyed for their impiety. This word in the Korân is always of the 2nd declension; see D. S. Gr. T. 1, p. 405.

أَمْ ثَمَرُ To bear fruit. ثَمَرُ Fruit, wealth, possessions.

أَمْ ثَمَرَةُ A fruit; noun of unity or individuality; see D. S. Gr. T. 1, p. 300.—أَنْمَرُ IV. To bear fruit.

أَمْ ثَمَنَ aor. o. *To take the eighth part.* ثَمَنَ A price.

أَنْمَنَ One part out of eight. ثَامِنَ The eighth.

أَنْمَانِي (for ثَمَانِي) masc. Eight; ثَمَانِي see also ثَمَانُونَ. ثَمَانِي rt. ثَمَانِي. Eighty.

أَنْمَانِي aor. a. and i. *To bend, fold, double.* ثَانِي

for ثَانِي The second; also part. act. Turning, as ثَانِي 22 v. 9, "One who turns his side," or "A turner of his side," i.e. Proud. إِثْنَانِي

masc. and إِثْنَانِي fem., and in the oblique cases إِثْنَانِي and إِثْنَانِي Two. إِثْنَانِي masc.

and إِثْنَانِي fem., and in the oblique cases إِثْنَانِي عَشْرَةً and إِثْنَانِي عَشْرَةً Twelve; These forms

which admit only the above inflexions are considered as adverbial expressions; D. S. Gr. T. 1, p. 420. بِمَثْنَى By twos, in pairs, two and two; another form of this numeral

(but not found in the Korán) is ثُنِيٌّ; These forms are equivalent to the Latin *Binus*; see ثُلَاثٌ مَثَانِيٌ and with the article أَمْثَانِي A. name given either to the whole Korán, or to those passages which are frequently repeated; some interpret it to mean the first chapter, as at 15 v. 87 آتَيْنَاكَ سَبْعًا مِنْ أَمْثَانِي, "We have given thee seven (verses) of those which are to be frequently repeated;" others interpret it to mean the seven long chapters. مَثَانِي without the nunnation (Sing. مَثَنِي), is one of those irregular plurals which are of the second declension, with this peculiarity, that in the nominative and genitive they preserve the tanween, as مَثَانِي, but reject it in the accusative, as مَثَانِي; the latter word occurs at 39 v. 24, where it may be rendered "double or repeated portions;" see D. S. Gr. T. 1, pp. 410 and 111 § 226. The rule as given by the grammarian Motarrezé is as follows: Speaking of those irregular plurals which are of the second declension he says, "If the second of the two letters which follow Alif quiescent happen to be a ي it is suppressed in the nom. and gen, and the tanween

is affixed, but in the accus. ي is retained without tanween." For an explanation of the passage at 39 v. 24 see مُشَاهِدَةٌ, rt. شَهَادَةٌ. Note. Other singulars have also been assigned to إِسْتَهْنَى—مَهْنِيٌّ, مَهْنَىٌ, مَهْنَىٰ as مَهْنَىٰ X. To make an exception, as وَلَا يَسْتَهْنُونَ 68 v. 18, "And they did not make an exception" (by saying إِنْ شَاءَ اللَّهُ).

**ثَابٌ** aor. o. *To return.* ثَوَابٌ A reward. مَثَابَةٌ plur. of ثَوْبٌ Raiment. ثَوْبَةٌ A place of resort. ثَوْبَةٌ A reward, recompense.—ثَوْبٌ II. To repay (with double acc.).—أَثَابٌ IV. To reward with, give as a recompense (with double acc.).

**ثَارٌ** aor. o. *To be stirred up (as dust).*—أَثَارٌ IV. To plough, break up the earth, excite, raise (as dust, clouds, etc.).

**ثَاوِيٌّ** aor. i. *To abide in a place.* ثَاوِي for ثَاوٍ part. act. A dweller. مَشْرِيٌّ A dwelling, abode; أَكْرَمَى مَفْرَوَهٌ 12 v. 21, "Make his abode honourable;" see D. S. Gr. T. 1, p. 118.

**ثَيْبٌ** (no first form) *To have connexion, as a husband and wife.* ثَيْبٌ A woman who has left her husband after the first interview.

**حَارٌ** aor. a. *To low, supplicate God with groaning* (with إِلَى of pers.).

(2nd declension) Goliath.

**جَبَّ** *To cut off.* جَبٌ A well, cistern.

**جِبْتٌ** Jibt, An idol, false deity.

**جَبَّرٌ** *To bind, make fast.* جَبَّارٌ Strong, powerful, gigantic, having absolute power, proud, perverse. الْجَبَّارُ The Mighty One, a name of the Deity.

**جَبِيلٌ** The Angel Gabriel.

**جَبَلٌ** aor. i. and o. *To form, create.* جَبَلٌ Plur.

جَبَالٌ A mountain, and especially Mount Sinai.

**جَبِلَةٌ** and جَبِلٌ A crowd, multitude;

الْجَبِلَةُ 26 v. 184, "The former generations;" see D. S. Gr. T. 2, p. 268.

**جَبَنٌ** *To be cowardly.* جَبِينٌ Cowardly, the temple, side of the forehead.

**جَبَّة** aor. a. *To strike on the forehead.* جِبَّةٌ plur. of جَبَّةٌ A forehead.

**جَبَا** for جَبَّ aor. a. and i. To collect or gather tribute, or as tribute (with إِلَى of place).

**أَجْوَابٍ** Poet. licence for أَجْوَابٍ plur. of جَبَّةٌ A cistern, see جَوَارٍ, rt. جَرَى; see also VIII. To choose (with acc. and وَنْ or إِلَى).

**جَتْ** *To cut off.*—جَتَّ VIII. To tear up, root up (with acc. and وَنْ قُوَّى or إِلَى).

**جَفَّمْ** aor. i. and o. *To lie with the breast on the ground.* جَافِمْ part. act. One lying on his breast.

**جَفَا** aor. i. and o. *To kneel.* Fem. جَائِيَةٌ part. act. Kneeling; The Plur. is جَشِيٌّ for جَشِيٌّ, D. S. Gr. T. 1, pp. 108 and 362.

**جَحَدَ** To deny, refuse, reject (with بِ).

**جَحَمْ** aor. a. *To light a fire.* جَحِيمٌ fem. Hell, hell-fire, any fiercely burning fire.

**جَدَّ** aor. i. *To be of great wealth or dignity.* جَدٌّ Majesty, glory. New. جَدِيدٌ plur. of جَدَّةٌ A track or way on a hill-side.

**جَدَّتْ** Plur. أَجْدَاتْ A sepulchre; no verbal root.

**جَدَّرَ** *To be covered with pustules, to fence in.* جَدَّرٌ Plur. جَدَّرٌ A wall. More fitting or easier, compar. form (2nd declension), D. S. Gr. T. 1, p. 403.

**جَدَّلَ** aor. i. and o. *To twist firmly.* In a contentious manner; لَكَ إِلَّا جَدَّلَ 45 v. 58, "They only propounded this to thee in the hope of a dispute." جِدَالٌ A dispute.—**جَادَلَ** III. To dispute (with بِ of means and فِي or عَنْ of subject); to dispute with (with

acc. of pers.), as 6 v. 121, "That they should dispute with you;" أَنْجَادِلُوكَنِي 7 v. 69, "Will ye dispute with me?" مَجَادِلَةٌ part. act. fem. One who disputes.

**جَذَّ** *To hasten.* جَذَّاءٌ A broken piece; In fragments. فَيْرَ مَجْذُونٌ part. pass. Broken; مَجْذُونٌ Uninterrupted.

**جَذَعْ** *To keep without food, amputate.* جَذَعْ Plur. The trunk of a Palm-tree.

**جَذَوْهُ** aor. o. *To stand firm.* جَذَوْهُ A burning coal or firebrand.

**جَرَّ** aor. o. *To draw, drag (with acc. and إِلَى).*

**جَرَحْ** *To wound, gain, acquire for one's-self.* جَرَحْ plur. of جَرَحٌ A wound. جَوَارِحُ (2nd declension) plur. of جَارِحةٌ Beasts of prey.—إِجْرَحَ

الَّذِينَ 45 v. 20, "Those who seek to do evil."

**جَرَدَ** *To tear off.* خَرَادٌ comm. gend. noun of species, A locust.

**جَرَزَ** aor. o. *To cut off.* جَرَز Dry (ground) bare of herbage.

**جَرَعْ** *To drink (water).*—جَجَعْ V. To sip.

**جَرَفَ** aor. o. *To carry off the whole of anything.* جَرَفَ

**جَرَفْ** A water-worn bank of earth.

**جَرَمَ** aor. i. *To commit a crime, to drive one (into sin, with أَنْ of following verb).* جَرَمْ A sin; لَا جَرَمَ No doubt! An adverbial expression, D. S. Gr. T. 1, p. 521.—أَجْرَمَ IV. To be guilty of sin. إِجْرَامٌ n.a. Sin. مُجْرِمٌ part. act. A sinner.

**جَرَى** aor. i. *To flow, run, happen (with لِ, also with إِلَى or فِي).* جَارِيَةٌ part. act. fem. Running, a vessel; The Ark, 69 v. 11; Plur. جَوَارِي, and with the article آجْوَارِي, for which by Poetic

licence is substituted آجوار both in the nominative and genitive cases, see note on مَنَانِي, rt. ثُنِي; see also D. S. Gr. T. 2, p. 497.

مَجْرِي for مَجْرِي D. S. Gr. T. 1, p. 111, The course of a ship, as مَجْرَاهَا 11 v. 43, "During her course;" D. S. Gr. T. 1, p. 118.

**جَرَّا** aor. a. To take a part of anything. جُزْءٌ A part, portion, individuality; At 43 v. 14 the word جُرْمَةً is by some taken to mean "Daughters."

To pass over, and جَرَّع To be impatient. جَرَعَ Impatiently.

**جَرَّا** aor. o. To subdue, and جَرَى aor. i. To satisfy, recompense for good or evil, give as a reward (with double acc. or with acc. or بِ of thing for which reward, etc. is given); to give an equivalent, or make satisfaction for (with عن or with double acc.). جَازٍ for جَازِي part. act. One who makes satisfaction for another (with عن). Compensation, satisfaction, equivalent, retribution, reward. جَرِيَةٌ Tribute, especially that exacted from Jews and Christians.—**جَازِي** III. To reward.

**جَسَّ** aor. o. To handle. جَحْسَسٌ V. To inquire curiously into (by handling, etc.).

**جَسَدٌ** To stick to the body (blood). جَسَدٌ n.a. A body; 7 عَجْلًا جَسَدًا 63 v. 146, "A calf in a bodily shape."

**جَسَمٌ** To have a large body. جَسَمٌ A body, Plur. جَسَامٌ 63 v. 4, "Their Persons."

**جَعَلَ** aor. a. To place, put, impose, make, appoint, constitute, ordain, attribute (with لِ of pers. and acc. of thing or with double acc. also with acc. and فِي, عَلَى, or مِنْ); to hold, regard or esteem, as at 29 v. 9; Used with أَنْ of following verb at 56 v. 81. جَاعِلٌ part. act. He who places, etc.

**جَفَّا** To cast scum and foam upon the bank (a river). 13 يَذَهَبُ جَفَّاءً Froth, as جَفَّاءً 18 v. 18, "It passes off like froth."

**جَفَّنَ** To serve up camel's flesh in a large dish. جَفَّنَ plur. of جَفَّةٌ A large dish, trencher.

**جَفَّا** aor. o. and i. To treat harshly.—جَحَافَى VI. To be removed from (with عن).

**جَلَّ** aor. i. To be glorious. جَلَالٌ Majesty.

**جَلَبَ** aor. i. and o. To drag, excite.—جَلَبٌ IV. To attack, assault (with على).

**جَلَبَاتٌ** (2nd declension) plur. of جَلَبٌ A large outer covering worn by women.

**جَلَدَ** aor. i. To wound the skin, scourge. جَلَدَةٌ n.a. A flogging, blow with a rod. جَلَدٌ Plur. جَلَودٌ Skins, hides.

**جَلَسَ** To sit in Eastern fashion, in which respect it differs from قَدَّ (2nd declension) plur. of مَجَلسٌ A place of sitting or assembly.

**جَلَّا** aor. o. To be clear and manifest. جَلَّا Banishment.—جَلَّى II. To make manifest, reveal; وَالنَّهَارُ إِذَا جَلَّا 91 v. 3, "By the day when it reveals her (the Sun) in all her splendour."—جَلَّى V. To appear in glory (with لِ).

**جَمَّ** aor. i. and o. To abound. جَمٌ Much.

**جَحْمَ** aor. a. To be refractory.

**جَمَدَ** aor. o. To congeal, to be firm. جَامِدَةٌ part. act. That which is firmly fixed.

**جَمَعَ** aor. a. To collect, gather together, assemble, unite; to have connexion with, marry (with بَيْنَ), as 4 وَلَمْ تَجْمِعُوا بَيْنَ الْأَخْتَيْرَيْنَ 27 v. 27, "(It is forbidden you) to take two sisters to wife," or "intermarry;" to gather together—against, with acc. and لِ;—at, with acc. of pers. and

إلى or إلَى of time; it is also used with acc. and على as at 6 v. 35, and with بينَ of persons assembled as at 34 v. 25. جَمْع n.a. An assembly, multitude, a gathering together, crowd; أكثر جمِعاً 28 v. 78, "Who have amassed (wealth) more abundantly;" Literally, "more abundant in amassing (wealth);"; يوم التَّقْوَى 3 v. 149, "The day of the meeting of the two hosts;" 75 عَلَيْنَا جَمِيعَةٌ وَفِرَانَةٌ v. 17, "Upon us devolves the collection (of its scattered sentences), and the proper method of reading it." جَامِع part. act. One who gathers together, etc. جَمِيعَة A congregation, as يوم الجمعة The day of the congregation, Friday. جَمِيع Collected, assembled, all, an army; At 36 v. 32 جَمِيع is used for مَجْمُوعٌ, see D. S. Gr. T. 1, p. 540, note: جَمِيعاً adverbially, Altogether, wholly. All, جَمِيعُونَ Plur. The whole. مَجْمَع A place of meeting together. مَجْمُوعٌ part. pass. Assembled.—أَجْمَعَ IV. To agree together, concert a plan or design (with أَنْ of following verb); to agree upon (with acc.).—إِجْتَمَعَ VIII. To be gathered together (with لِ); conspire (with على). مَجْتَمِعٌ part. act. Gathered together.

**جَمِيلٌ** aor. o. *To collect, and جَمِيلٌ To be handsome.*  
**جَمَلٌ** A camel. **جَمَالٌ** Grace, elegance;  
**جَمَالٌ** 16 v. 6, "They are a credit to  
 you." **جَمِيلٌ** Becoming, decorous, honour-  
 able, gracious. **جُمَلَةٌ** An aggregate, some-  
 thing complete, as a sentence; **جُمَلَةٌ وَاحِدَةٌ**  
 25 v. 34, "As one complete and perfect whole."  
**جَمَالَةٌ** plur. of **حَمْلٌ** A camel.

**جَنْ** aor. i. *To be covered*; aor. o. *To cover (with* **عَلَى**). **جِنْ** collective noun, Genii, demons,

spirits, as opposed to men. جَنَّاتٌ Plur. A garden, Paradise. جُنَاحٌ A covering, cloak. جِنَّةٌ Madness, frenzy; used also in a collective sense, or as plur. of جَنٌ Genii; see D. S. Gr. T. 1, p. 382. أَجْنَنَّ plur. of جَنِينٌ Anything covered, a foetus. جَانٌ A serpent, genius, demon; 15 أَجْنَانٌ v. 27, for أبو آجْنَنْ "The Father of Devils;" or the part for the whole, Jinn or Genii. مَجْنُونٌ part. pass. Mad, possessed of the Devil.

**جَنْبَ** aor. i. and o. To turn aside, cause to turn from or avoid (with acc. and **أَنْ** lest). **جَنْبَ** 4 v. plur. **الصَّاحِبُ بِالْجَنْبِ** A side; 40, “The familiar friend;” 39 v. 57, “What I have neglected (of my duty) towards God.” **جَنْبَ** A stranger, coming from afar, One suffering from pollution; 28 v. 10, “From afar off.” **جَانِبَ** A side, tract of country; 17 v. 85, “He drew aside.”—  
**جَنْبَ** II. To cause to turn aside, remove away from (with double acc.).—**جَنْبَ** V. To turn away or withdraw one’s-self from (with acc.).—**إِجْتَنَبَ** VIII. To turn aside from, avoid.

**جَنَاحٌ** aor. a. i. and o. To incline (with لِ).  
**جَنَاحَةٌ** comm. gend. Plur. A hand, wing, arm,  
 arm-pit; 15 v. 88, "And  
 behave with humility;" Literally, "Lower  
 thy wing." **جَنَاحٍ** A crime.

**جُنُدٌ** Plur. **جُنُدٌ** An army, troops, forces, a host, companions; \*no verbal root.

**جَفَّ** aor. i. *To decline; and جَنَفَ aor. s. To deviate (from the truth).* جَنَفْ n.a. A swerving from the right way.—**مُجَانِفٌ** part. act. VI. f. Inclining to evil (with لِ).

**جَنَّى** aor. i. *To gather (fruit).* for **جَنَّى** جَنَّى for **جَنَّى** جَنَّى aor. i. *To gather (fruit).* Fruit ; as جَنَّى آجِنْتَنِينٍ ۝ ۵۵ v. 54, "The fruit of the two gardens," D. S. Gr. T. 1, p. 110. جَنَّى Fresh (dates) ready gathered.

**جَهَدَ** aor. a. *To be diligent.* جَهَدَ n.a. A striving with might and main ; The words جَهَدَ أَيْمَانِهِم at 5 v. 58 and elsewhere may be translated "Their most binding oaths." جَهَدَ Power, ability ; اَلْجَهَدُونَ لَا جَهَدَهُم ۝ ۹ v. 80, "They find nothing (to give) but the fruit of their labour."—**جَاهَدَ** III. To strive, contend with, fight—especially against the enemies of Islām (with acc. of pers. and عَلَى آنِ, as at 31 v. 14, also with بِ, فِي بِ, or لِ). جَهَادَ n.a. A contending, striving, a going forth to fight (in the Holy War). مُجَاهِدٌ part. act. One who strives, one who goes forth to fight in the cause of Islām.

**جَهَرَ** aor. a. To be manifest, publish abroad, speak aloud (with بِ of thing and لِ of pers.). جَهَرَ That which is manifest, loud speaking, open and public speaking. جَهَرًا Openly, publicly. جَهَرَةً Openly, visibly, manifestly. جَهَارًا—n.a. III. f. In-public, openly.

**جَهَرَ** aor. a. *To rush on a wounded man with intent to slay him.* جَهَازٌ Paraphernalia, things necessary for a journey.—**جَهَرَ** II. To fit out with provisions or other necessaries (with acc. of pers. and بِ of thing).

**جَهَلَ** aor. a. To be ignorant. جَاهِلٌ part. act. One who is ignorant. جَهْوَلٌ Very ignorant and foolish. جَاهِلَةٌ Ignorance. State of ignorance, condition of the Pagan Arabs before the time of Mohammad.

**جَنَّمٌ** fem. Hell, Gehenna, from the Hebrew גָּהָןָם The Valley of Hinnom, where human

sacrifices were made by fire to Moloch : This word on account of its foreign origin and feminine gender is of the second declension ; D. S. Gr. T. 1, p. 404.

**جَرَّ** Air, The Firmament.

**جَبَّا** see جَوَابٌ.

**جَرَى** see جَوَارٌ.

**جَرَحَ** see جَوَارٌ.

**جَابَ** aor. o. To split, cleave, cut out. جَوَابٌ An answer, see iv. f.—**أَجَابَ** IV. To return an answer, hence, to hearken to (with acc. of pers. or thing). مُحِبٌ part. act. One who returns an answer, as فَكَلِعَمْ آلَمُحِبِّينَ ۝ ۳۷ v. 73, "And verily we returned a gracious answer;" Literally, "And verily they who gave the answer were gracious."—**إِسْجَابَ**—X. To respond (with لِ of pers. and آنِ), to answer, hearken to (with لِ of pers. or بِ).

**جَانَ** aor. o. *To be good.* جِيَادٌ plur. of جَوَادٌ Swift coursers. جُودِي "El Judée," A name of Mount Ararat.

**جَارٌ** aor. o. *To turn aside.* جَارٌ Near, one who is near, a neighbour. جَائِزٌ part. act. One who turns aside.—**جَاءَرَ** III. To be a neighbour, to dwell near (with acc. and فِي).—**أَجَارَ**—IV. To protect, deliver—from punishment, etc.—(with acc. of pers. and وَمِنْ ۝ ۲۳ v. 90, "Neither is he protected of any;" Literally, "Neither is it protected over him," or "is any protection (thrown) over him :" for the use of Passive Verbs in an impersonal manner see D. S. Gr. T. 2, p. 129; see also at مُتَجَارِ—**جَيِّ** part. act. VI. f. Near to one another.—**إِسْجَارَ**—X. To ask for protection.

**جَازَ** aor. o. *To go.* جَاؤَ—III. To pass on or over,

to cause to pass over (with بِ of pers. and acc. of thing).—جَأْوَرَ VI. To pass by or over (with عنْ).

جَاسَ aor. o. To search, explore.

جَاعَ aor. o. To hunger. جُوعٌ Hunger.

جَافَ aor. o. To penetrate inwardly, to be hollow. جَوفٌ The belly, the interior.

جَاءَ aor. i. To come, come to, arrive at (with acc. or with لِ, مِنْ, إِلَى, عَلَى); with بِ it means to come with, i.e. to bring; Like آتَى it may sometimes be rendered to do or commit (an action), as at 18 v. 70; Pass. حَيَ some-

times written بِالنَّبِيِّينَ as حَيَ for حَيٌّ 39 v. 69, "And the prophets shall be brought."

Note. In the above form of construction the verb is impersonal, like *Venitum est* in Latin; see D. S. Gr. T. 2, p. 129.—أَجَاءَ IV. To make to come; hence, to lead or drive (with acc. of pers. and إِلَى).

جَابَ aor. i. To cut out a garment at the neck. جَبَثُ Plur. جُوبٌ The bosom of a shirt or vest.

جَادَ for حَيَّدَ aor. a. D. S. Gr. T. 1, p. 243, To have a long and beautiful neck. حَيَّدَ A neck.

حَبَّ aor. i. To love. حَبٌ Grain, corn. حَبَّةٌ noun of unity, One grain. حَبٌ Love; 2 v. 172, "Out of love for him," i.e. "for God." أحَبٌ comparative adjective of the 2nd declension, D. S. Gr. T. 1, pp. 324 and 403, More beloved, more pleasing, preferable. أحَبَّ and with the affixed pronoun أحَبَّهُ, the hamza being changed into , with damma in the middle of a word, D. S. Gr. T. 1, p. 118, plur. of حَبِيبٌ Beloved. مَحْبَّةٌ Love.—حَبَّ II. To render lovely (with acc. of thing and إِلَى of pers.).—أَحَبَّ IV. To love, will, desire, like (with acc. or with نِنْ of following verb).—إِسْكَبَ X. To love, prefer (with acc. and عَلَى).

حَمَّ aor. o. To make beautiful, delight, make joyful. أَحَبَّارُ plur. of حَبَّ or حِبَّ A (Jewish) Priest or Doctor.

حَبَسَ aor. i. To restrain, hinder, shut up.

حَبَطَ aor. a. To be vain, fruitless, to perish (with وَسِيَّحَطٍ).—أَحَبَطَ IV. To render vain; فِي or عنْ

47 v. 34, aor. with سَ prefixed, "And he shall make (their works) of no avail."

حَبَكَ aor. i. and a. To weave well (a garment). حَبَكُوكَ plur. of حَبَكَ A way or track; especially, the paths of the Stars.

حَبَكَ To take a wild beast with a snare or halter. حَبَلٌ n.a. Plur. حَبَلٌ A rope, vein, compact, or covenant.

حَتَّمَ aor. i. To inspire.. حَتَّمٌ n.a. A decree.

حَتَّى Even to, up to, down to, as far as, until, in order that; This particle is used in four different ways.

1st. It is used as a preposition to indicate a certain term, and when thus employed governs the genitive case, as حَتَّى مَطْلَعِ الْفَجْرِ 97 v. 5, "Until the time of the rising of the dawn."

2ndly. As a conjunction or adverb, meaning "and even," or "up to an extreme point inclusive;" thus it differs from إِلَى, which signifies "Up to," or "As far as, but not including;" Ex. "أَكَلْتُ أَسْمَكَةً حَتَّى رَأَسَهَا" I ate

the fish, head and all ;" if we say إِلَى رَأْسِهَا we mean "as far as the head, and no further :" No instance of this use of حتى occurs in the Korân.

3rdly. As a conjunction serving to connect a proposition with that which precedes it; it then means "until," and has grammatically no effect on the succeeding proposition; thus at 6 v. 149, كَذَلِكَ كَذَبَ آذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَانُوا بَأْسَهَا "In like manner did they who went before them accuse (the prophets) of falsehood, until they tasted our severity." Note. In the Korân it is frequently followed by إِذَا ; - D. S. Gr. T. 1, pp. 175 and 202, note.

Lastly. It governs a verb in the subjunctive mood, when that verb has a future signification; it then means "until," or "in order that ;" Ex. 12 v. 80, "I will on no account quit the country, until my Father give me permission ;" It may sometimes bear either interpretation ; thus at 49 v. 9, فَقَاتِلُوا الَّتِي تَعْنِي حَتَّىٰ تَفَقَّدُ إِلَى أَمْرِ اللَّهِ, "Then fight against (that party) which is in the wrong, until (or so that) they return to obedience to God."

حَتْ To excite. حَيْثِنَا Quickly.

حَجَّ To contend with, go on a pilgrimage to (with acc.). حَجَّ n.a. The pilgrimage to Mecca. حَجَّ same as حَاجَ part. act. One who performs the pilgrimage. حَجَّ plur. of حَجَّةً A single pilgrimage, a year. حَجَّةً A disputing, cause of dispute, argument ; as حَجَّةً الْبَالِغَةُ 6 v. 150, "The conclusive argument."— حَاجَ III. To dispute about (with فِي) ; to dispute with (with acc. of pers. and فِي or عَنْ فِي).— حَاجَ VI. To dispute with one another (with فِي).

حَجَّاب To cover, shut out. حَجَّاب A veil, curtain. مَحْجُوبٌ part. pass. Shut out (with عنْ).

حَجَرٌ aor. o. To hinder (with على). حَجَرٌ n.a. Anything forbidden, unlawful, a wall or dam, understanding ; Plur. حُجُورٌ A bosom, guardianship ; 89 v. 4, "For one gifted with intelligence." حَجَرٌ The country inhabited by the tribe of Thamood ; The words حَجَرًا مَحْجُورًا occur twice in the 25th chap. ; in the 24th verse they appear to mean "Far be it from us," like "Ne licitum sit;" In the 55th verse they mean "a wall which it is forbidden them (the two Seas) to pass." حَجَرٌ Plur. حَجَرَةً Plur. حَجَرٌ A rock, stone. مَحْجُورٌ part. pass. Forbidden.

حَجَزَ aor. o To make a camel lie down ; to restrain (with acc. and عنْ). حَاجِزٌ part. act. One who hinders, a bar, dam to keep back water.

حَدَّ aor. o To sharpen, limit, define. حَدُودٌ plur. of حَدٌ A prescribed limit, ordinance. حَدِيدٌ Iron, Plur. حَادٌ III. To hinder, stand in the way of, oppose.

حَدِيبٌ To be humpbacked. حَدَبٌ An elevation of the ground : Instead of this word which occurs at 21 v. 96 some copies have جَدِيثٌ signifying "A grave."

حَدَثٌ To be new, to happen. حَدِيثٌ A novelty, event ; something which has lately happened, a story, history, narrative, discourse ; لَهُو 31 v. 5, "The ludicrous tale."

حَدِيثٌ (2nd declension) plur. of Tales, sayings ; تَأْوِيلٌ آلِحَادِيَّةٍ 12 v. 6, "He shall teach thee the interpretation of (dark) sayings ;" 23 جَعَلَنَا هُمْ آحَادِيَّةٍ

v. 46, "We have made them (idle) tales," or "like a tale that is told."—**حدَّتْ** II. To declare, narrate, acquaint (with acc. of pers., and بِ of the thing).—**أَحَدَّتْ** IV. To cause to happen, bring about, produce (with acc. and لِ of pers.). **مُحَدَّثْ** part. pass. That which is newly produced or revealed.

**حدَّقَ** aor. i. *To surround.* (2nd declension) plur. of **حَدِيقَةٌ** A garden planted with trees.

**حَذَرَ** aor. a. To beware, take heed of, fear (with acc. also with أَنْ of the verb). **حَذَرْ** Precaution. **حَدَرَ** n.a. Fear. **حَادِرَ** part. act. One who is cautious, provident. **مُحَذَّدُورْ** part. pass. That which is to be feared.—**حَذَرَ** II. To caution against (with double acc.).

**حرَّ** aor. a. i. and o. *To become free, to be hot.* **حرَّ** n.a. Heat. **حرَّ** A free-man. **حرَّوْ** fem. A hot wind blowing by night. **حرَّيرَ** Silk.—**حرَّ** II. *To free from slavery, devote to the service of God.* **مُحرَّيرَ** n.a. The giving freedom, as 5 v. 9, "The freeing of a neck (from the yoke of slavery)." **مُحرَّراً** part. pass. acc. "Dedicated to God's service," 3 v. 31.

**حَرَبَ** aor. o. *To spoil one's goods.* **حَرَبْ** fem. n.a. War. **مَحَارِبَ** Plur. (2nd declension) A private chamber; a niche in the wall of a mosque marking the direction of Mecca.—**حَارَبَ** III. To fight against (with acc. of pers.).

**حَرَثَ** aor. i. and o. *To till the ground, sow seed.* **حَرَثْ** n.a. A field, cultivated ground, produce of the same, fruits of the earth, tillage.

**حَرَجَ** aor. a. *To be oppressed by closeness or difficulty.* **حَرَجْ** n.a. Narrow, a restriction, difficulty, crime.

**حَرَّ** aor. i. *To perforate, intend.* **حَرَّ** n.a. A purpose.

**حَرَسْ** *To guard.* **حَرَسْ** collective noun, Guards. **حَرِيصَ** aor. i. To desire ardently (with على). **حَرِيصْ** Greedy, eager (with على). **أَحَرَصْ** superlative form, Most greedy.

**حَرَضَ** *To milk dry, to corrupt one's-self.* At the last extremity from disease.—**حَرَضَ** II. To instigate, excite (with acc. and على).

**حَرَفَ** aor. i. *To change.* **حَرَفْ** A verge, margin, manner; 22 v. 11, "After a way, or upon the verge—as it were—(of religion)."—**حَرَفَ** II. To pervert (with acc. and عن).—**مُحَرَّفَ** part. act. V. f. One who turns aside (with لِ).

**حَرَقَ** aor. i. and o. *To gnash the teeth, to burn.* **حَرَقْ** Burning.—**حَرَقَ** II. To burn.—**إِحْرَقَ** VIII. To be burnt.

**حَرَكَ** *To refuse what is due, and حَرَكَ* *To be moved.* —**حَرَكَ** II. To move (with acc. and بِ).

**حَرَمَ** aor. i. *To prohibit.* **حَرَمْ** A holy place, asylum. **حَرَمْ** plur. of **حَرَامْ** Prohibited, unlawful, sacred, sanctified, as believers during the Pilgrimage. **أَحَرَمَاتْ** The Sacred Ordinances of God. **مُحَرَّمَ** part. pass. Forbidden; At 51 v. 19 this word seems to mean "Prevented by shame, or a sense of decorum;" at 56 v. 66 and 68 v. 27, "Hindered from enjoying the fruits of our labour."—**حَرَمْ** II. To forbid, make or declare unlawful (with acc. of the thing and على of the pers.). **مُحَرَّمَ** n.a. Prohibition. **حَرَمْ** part. pass. That which is forbidden or unlawful, declared sacred.

**حَرَى** aor. i. *To decrease.*—**مَحَرَّى** V. To seek.

**حَزَبَ** *To touch.* **حَزَبْ** Plur. **أَحَزَابَ** A company,

troop, party, sect, Those who side with any one ; آئی الْجَزِيلِين 18 v. 11, " Which of the two parties ; " Meaning probably The Companions of the Cave or the Companions of آرْقِيم mentioned in the 8th verse ; آلِ الْحَزَاب The confederates mentioned in chap. 38 were a body of Infidels, who were leagued together against Mohammad in the War of the Ditch ; Those at 40 v. 31 are the People of Noah, etc. who appear in the next verse, and who were in league against the prophets of their day.

حزن aor. o. To grieve ; حزن aor. a. To be sad ; to be grieved about (with عَلَى of pers. or thing). حزن and حزن ns.a. Grief, sorrow.

حسس aor. o. To parch up, utterly destroy. حسیس A sound (sc. hissing).—احسن IV. To perceive, find, be aware of, feel (with مِن, or with acc. and مِن).—تحسس V. To make inquiry after (with مِن).

حسب aor. o. To reckon ; حسب aor. a. and i. To think, imagine, to be of opinion, calculate (with acc. of thing, also with or without ان before following verb); see D. S. Gr. T. 2, pp. 74, 296, and 580, also 127, note. حسب n.a. One who suffices, a sufficiency, or that which one is obliged to regard as sufficient; Ex. حُسْبَةُ جَهَنَّم 2 v. 202, " And Hell shall be his sufficient reward ; " حسِبنا اللہ 9 v. 59, " God is all-sufficient for us." حاسِب part. act. One who reckons, or takes an account, an accomptant. حسَبَنْ Plur. حساب A reckoning, computation, account ; بغير حساب 2 v. 208, " Without measure ; " حسَابَيْة 69 v. 20, " My account," for حسابی ; The ة at the end of this word is called هَلَاءً آلوْفَفْ ; The affixed

pronoun ئی is here written and pronounced ری, as is frequently the case ; D. S. Gr. T. 1, p. 459. حسیت One who takes an account. The word حسَبَنْ besides being the plural of حساب is also used as a collective noun meaning Darts or lightning, and it is in this sense that it is employed at 18 v. 38.—حساب III. To call to account for (with acc. of pers. and ب).

إحتساب VIII. To calculate upon, expect. حسد aor. i. and o. To envy (with acc. of pers. and على of thing). حابد part. act. One who envies. حسد Envy.

حسر aor. i. To lay bare, to be weary. حسرة Plur. حسرات D. S. Gr. T. 1, p. 355, Sighing, cause of sighing ; يَا حَسَرَتِي 39 v. 57, " Ah! my sighing, (ah me!)" Expressions of this kind are spelt and pronounced in a variety of ways, D. S. Gr. T. 2, p. 90. حسیر Fatigued. محسور part. pass. Stripped, destitute.—إسحسر X. To be worn out with fatigue.

حسم aor. i. To cut. حسوم The usual acceptation of this word is A succession of unlucky nights ; At 69 v. 7 the phrase ثَمَانِيَةُ أَيَّامٍ حَسُومًا may be interpreted " For eight days in miserable succession."

حسن and حسَن To be good or beautiful ; in the latter of these forms the verb is employed in a manner similar to the verbs of praise and blame حسَن اولانک رفیقا. Ex. بِسَ نَعَم 4 v. 71, " They are excellent (in point of) company ; " At 18 vv. 28 and 30 two different forms of construction occur in the same sentence, as زَعَمَ آللَّوَابَ وَحَسَنَتْ مُرْتَقَانَا " How delightful is their reward, and how delicious their couch ; " D. S. Gr. T. 2, p. 223 et seq. حسَن Goodness, beauty, excellence, kindness. حسَن Beautiful,

good, fair, gracious, handsome. حُسْنَة A good thing, a benefit, good, a good work. حَسَانٌ masc. and fem. plur. of حَسِينٌ Beautiful; ٥٥ v. 70, "(Damsels) exquisite and beautiful." أَحْسَنُ (2nd declension) comp. form, not used adjectively in conjunction with a substantive, as رَجُلٌ أَحْسَنُ, but with the substantive understood; Better, best, more or most excellent. Note. Words of the second declension when in connexion with a complement take the three inflexions, thus بِأَحْسَنِهَا ٧ v. 142, where the pronoun refers to الْأَنْوَارِ حُسْنَى fem. of أَحْسَنُ, when used substantively means a good action, good thing, happy state, happy end; Dual آلَّا حُسْنَيَانِ and in the oblique cases آلَّا حُسْنَيَيْنِ ٩ v. 52, "The two most excellent things," viz. Victory and Martyrdom; For the Rules which govern adjectives in the comparative form I must refer the reader to D. S. Gr. T. 2, p. 301 *et seq.* أَحْسَنٌ IV. To do well, act uprightly, act with kindness (with بِ, or with إِلَى or لِ of the pers.); to render agreeable, make beautiful (with acc. of thing and لِ of pers.). إِحْسَانٌ n.a. A doing good, a kind action, kindness, well-doing. مُحْسِنٌ part. act. One who does well, acts righteously, a righteous man.

حَشَرٌ aor. o. and i. To gather together, and hence, to raise from the dead, to banish (with acc. and إِلَى or عَلَى, used in the Pass. with لِ or إِلَى). حَشَرٌ n.a. An assembly, banishment, emigration; at ٥٩ v. 2 the words لَوْلٌ آلَّا حَشَرٌ refer to certain Jews who were banished by Mohammad. حَاشِرٌ part. act. One who assembles. مَحْشُورٌ part. pass. Gathered together.

حَصَبٌ aor. i. To scatter gravel, cast into the fire.

حَصَبٌ That which is cast into the fire, fuel.

حَاصِبٌ A violent wind bringing with it a shower of stones.

حَصَمٌ To become manifest.

حَصَدٌ aor. o. and i. To reap. حَصَادٌ n.a. A reaping, harvesting. حَصِيدٌ Harvest, mown down, utterly destroyed.

حَصَرٌ aor. o. To bring into difficulty, besiege; aor. a. To be restricted, hindered (with أَنْ of the following verb). حَصِيرٌ Chaste. A Prison.—أَحْصَرٌ IV. To prevent, keep back —from a journey, etc.—(with فِي).

حَصَلَ To be over and above, to be manifest.—حَصَلَ II. To make manifest.

حَصَنٌ To be strongly fortified, and حَصَنَ To keep at home. حَصُونٌ plur. of حَصَنٌ A fortress.—مُحَصَّنٌ part. pass. II. f. Fenced in, fortified.—أَحْصَنٌ IV. To keep safe (with acc. and وَنْ), or in safe custody, to marry. مُحَصَّنٌ part. act. One who is chaste or continent. مُحَصَّنَةٌ part. pass. fem. A married woman, one who is chaste and modest.—مَحْصَنٌ n.a. V. f. Chastity.

حَصَى aor. i. To strike with a pebble. أَحْصَى for أَحْصَى comparat. form, Clever in calculating (with لِ of the thing calculated); D. S. Gr. T. 2, p. 310.—أَحْصَى IV. To number, calculate, compute, take an account of, know.

حَصَّ aor. o. To incite any one, instigate (with عَلَى).

حَحَاصٌ VI. To urge one another (with عَلَى).—مَحَاحٌ

حَصَرٌ aor. o. To be present to, or present at, stand in presence of (with acc. of pers. or thing); to hurt, as at ٢٣ v. 100, أَنْ يَحْصُرُونِي "Lest they hurt me;" D. S. Gr. T. 1, p. 570. حَاصِرٌ part. act. One who is present at, present, close upon, as حَاصِرَةً آلَّا لَبَحَرٌ

7 v. 163, (The town) "close upon the sea," viz. The town of Elath, about which a fable is here told, and which is also referred to at 2 v. 61.—**آخر** IV. To present, bring into the presence of, cause to be present, put forward (with double acc.); 4 أَخْسِرَتْ آلَيْنِسْ آلَشَّ v. 127, "(Men's) souls are prone to—*Lit.* are made to be present with—covetousness;" see De Sacy's observations on the construction of the Passive Voice, Gr. T. 2, p. 123. **محضر** part. pass. One who is made to be present, brought forward, given over to (punishment). **محتصر**—Made present, part. pass. VIII. f. This word occurs at 54 v. 28, كُلْ شَرَبْ مُحَتَصَرْ; The passage is rather obscure, but it seems to imply that each portion of water should be divided among those who were present; viz. The She-Camel and the Tribe of Thamood on alternate days; see also 26 v. 155.

**حَفَّ** aor. o. To put down. حِفْظٌ A putting down, remission (of sins), forgiveness; A word by some thought to signify the profession of faith مُؤْمِنٌ لِللهِ إِيمانًا.

**حَطَّ** aor. i. To abound in wood. حَطَّ Fire-wood, fuel.

**حَطَّ** aor. i. To break into small pieces. حُطَّامٌ That which crumbles away through dryness. حَطَّةٌ A name of Hell.

**حَظٌّ** aor. a. To be in good circumstances. حَظٌّ n.a. A part, portion, a fortune, good fortune.

**حَظَرَ** To prohibit, hinder. مَحَظُورٌ part. pass. Hindered.—**محظوظ** part. act. VIII. f. One who builds a fold for cattle.

**حَفَّ** aor. i. To surround (with acc. and بِ). حَافٌ part. act. One who goes round about.

**حَفَدَّ** aor. i. To run hastily, minister. حَفَدَّةٌ

Daughters, Grandchildren: a collective noun; D. S. Gr. T. 1, p. 382; or it may be a plural of حَانِدٌ.

**حَفَرَ** To dig. حُقْرَةٌ A pit. حَافِرَةٌ A beginning, original state, former condition.

**حَفَظَ** aor. a. To keep, guard (with acc. and مِنْ); to take care of. حَفَظٌ n.a. A guarding, a keeping; حَفَظًا As a guard. حَافِظٌ part. act. One who guards, keeps watch; a guardian, keeper (with acc. or with لِ). حَفَظَةٌ an irregular plur. of حَافِظٌ Guardian (Angels). حَفَيْطٌ same as حَافِظٌ, used with عَلَى in the sense of watching over evil doings; at 50 v. 31 it is used in the sense of one who keeps (God's commandments). مَحْفُوظٌ part. pass. Kept, well-guarded.—**حافظ** III. To observe strictly (with عَلَى). اسْتَحْفَظَ—**حافظ**. عَلَى X. To commit to one's keeping, or one's memory.

**حَفَىٰ** aor. a. To go barefoot, honour greatly. حَفَىٰ Thoroughly acquainted (with عَنْ); gracious, kind (with بِ).—**احْفَىٰ** IV. To be importunate towards any one (with acc.).

**حَقٌّ** aor. i. and o. To be right, just or fitting, worthy of, to be justly due to (with عَلَى). كَثِيرٌ حَقٌّ; عَلَى حَقٍّ 22 v. 18, "Many deserve punishment," Literally, "Many (a man), punishment is justly his due;" At 84 vv. 2 and 5 the verb appears in its passive form حَقَّتْ (pret. for fut.), which may mean "It shall be treated according to its deserts," or "shall be verified and certainly known;" the active voice having these significations as well as those above given. حَقٌّ That which is right and proper, just, true, justice, a right, just due, need, duty, such as payment of a debt; Ex. 2 v. 282, "He upon whom

is the duty (of payment of the debt);” it also means Truth, The Truth, One of the Names of God. حَقِيقٌ Fitting, just. أَحْقَنْ (2nd declension) compar. More worthy, more just, truer. لِحَافَةُ The Inevitable, the day of Judgment.—أَحْقَنْ IV. To justify, verify (with acc. and بِ). إِسْتَحْقَنْ X. To be worthy, adjudge worthy; to be guilty of (with acc. of thing), or think guilty (with عَلَى of pers.), in both which senses it occurs at 5 v. 106.

حَقْبَ To suffer from a retention of urine, to be withheld (rain, etc.). حَقْبُ A long space of time, space of eighty years; Plur. أَحْقَابُ.

حَقَّفَ To lie among crooked or winding sands. الْأَحْقَافُ The winding sands; name of a province of Arabia, formerly inhabited by the tribe of 'Ad; plur. of حَقْفٌ.

حَكْمٌ aor. o. To exercise authority (with عَلَى); to judge, judge between (with بَيْنَ of pers. and بِ of thing); to give judgment in favour of (with لِ of pers. and بِ of thing): when it means to give an adverse judgment it takes عَلَى of pers. حَكْمٌ الْجَاهِلِيَّةُ judgment, wisdom; حَكْمٌ يَعْنَوْنَ 5 v. 55, “Do they then desire the judgment of the days of ignorance?” i.e. To be judged according to the laws of Paganism; a rule of judgment, as 13 v. 37, “We have sent it—the Korân—down as a rule of judgment in Arabic.” حَكْمٌ A judge. حَاكِمُونَ and حَاكِمٌ part. act. One who judges, a judge. حِكْمَةٌ Wisdom. حَكِيمٌ Wise, knowing. أَحْكَمْ comp. and super. More or most knowing or wise.—أَحْكَمْ II. To take as judge (with acc. of pers. and فِي). أَحْكَمَتْ IV. To confirm; The Passive أَحْكَمَتْ occurs at 11 v. 1, and has been variously interpreted;

Sale renders it “Are guarded against corruption.” مُحَكَّمٌ part. pass. This word also admits of divers interpretations; a chapter is said to be مُحَكَّمَةٌ when it is not abrogated by any subsequent revelation; it also means clear and perspicuous, void of ambiguity; at 3 v. 5 the verses called آيات مُحَكَّماتٍ, or those which are clear and are to be taken in their literal sense, are distinguished from those which are allegorical and figurative; the former are said to be أُمُّ الْكِتَابِ “The mother—or ground-work—of the Book.” مُحَكَّمٌ VI. To go together to judgment (with إِلَى).

حَلَّ aor. o. To untie—a knot—with acc. and (وَنْ); aor. i. and o. To fulfil the rites and ceremonies required of a pilgrim, to become حَلَّ after being حَرَمٌ; to be lawful (with لِ of pers. and أَنْ of verb); to descend, alight (with عَلَى); to settle in a place. حَلٌ Anything lawful, an inhabitant. حَلَّ Lawful, One who has performed all the rites and ceremonies of a pilgrim. حَلَّيلُ plur. of حَلَّيلٌ A wife. مَحْلُّ Dissolution of a vow. مَحْلُّ Place of sacrifice.—أَحْلٌ IV. To render lawful, allow, allow to be lawful, allow to be violated (with acc. of thing and لِ of pers.); to violate; to cause to descend or settle (with double acc.). مَحْلٌ part. act. One who considers lawful that which God has declared to be unlawful; Ex. غَيْرَ مَحْلٍ أَصِيدٌ 5 v. 1, “Not violating the prohibition against the chase while ye are on a pilgrimage:” مَحْلٍ being in conjunction with أَصِيدٌ is here put for مَحْلِينَ.

حَلَّ aor. i. To swear (with لِ of pers. and بِ of object of the oath, also followed by إِنْ or لَوْ of

verb, or by عَلَى of the thing sworn); Ex. بِجَهَلِهِمْ عَلَى الْكَذَبِ 58 v. 15, "They swear to a falsehood." حَلَّفُ A great swearer.

حَلَقَ aor. i. To shave.—مُحَلِّقٌ part. act. II. f. One who shaves.

حَلَقَمْ To cut the throat. حَلَقَمْ The throat.

حَلَمَ To dream. حَلَمْ A dream; Plur. حَلَامٌ. Understanding; Plur. أَحَلَامٌ. حَلَمْ Puberty. حَلِيمٌ Kind, gracious, intelligent.

حَلَّيَ aor. i. To adorn with ornaments. حَلِيلَةٌ Ornaments, trinkets; This word is used in the Korân as a collective noun, or it may be an irregular Plur. of حَلَّى, which also takes حَلَّى. D. S. Gr. T. 1, p. 382.—حَلَّيَ II. same as حَلَّي (with acc. of thing, or with مِنْ).

حَمْ Letters prefixed to the 40th and six following chapters of the Korân, see حَمَّا.

حَمَّ aor. o. To heat. حَمِيمٌ Boiling hot water, a near relative or friend.

حَمَّا To clean out mud from a well. حَمَّا Mud. حَمِيمَةٌ fem. of حَمِيمٌ Muddy, composed of mud. حَمَدَ aor. a. To praise. حَمَدٌ n.a. Praise. حَادِيدٌ part. act. One who praises. حَمِيدٌ Worthy of praise. أَحَمَدٌ A name of Mohammad, Most praiseworthy, renowned. Note. By a perversion of the Gospel, the Mussulman Doctors teach that the Comforter promised under the name παράκλητος was the περικλυτός or Renowned Mohammad; see Gr. Test. S. John xvi. v. 7. حَمْمُونَ part. pass. Praised, lauded.—مُحَمَّدٌ part. pass. II. f. Much-praised, highly lauded, Mohammad.

حَمَّرَ aor. o. To pare a thong of leather. حَمَارٌ An ass; Plur. حَمَّرٌ and حَمِيرٌ. حَمَّرٌ plur. of حَمَّرٌ Red.

حَمَلَ aor. i. To carry, bear, bear away, load, charge with, impose a burthen (with acc. of thing and فِي or عَلَى or فِي of pers.); to attack any one (with عَلَى of pers.); to conceive, be with child, undertake (a duty), provide with carriage and other necessaries of a journey, as at 9 v. 93. حَمَلَ n.a. Plur. أَحْمَالٌ A burthen, foetus in the womb, time during which the foetus is in the womb, as at 46 v. 14. حَمَلٌ A burthen, load. حَامِلٌ part. act. One who carries; فَالْحَامِلَاتُ وَقَرَا "And by those which bear a load," i.e. The clouds bearing a load of rain, or women bearing a burthen in their wombs, or the winds which bear the clouds, 51 v. 2. حَمَانَةٌ A woman who carries much or frequently, a portress. حَمُولَةٌ A beast of burthen.

— حَمَلَ II. To impose a burthen on (with double acc.), charge one with (a duty).—إِحْتَمَلَ VIII. To take a burthen on one's-self, bear a burthen.

حَمَى aor. i. To defend; and حَمِيَ aor. a. To be hot. حَامِي Hâme, name of a camel concerning which certain superstitious usages were observed by the Pagan Arabs. حَامِيَةٌ fem. of part. act. That which is burning hot. حَمِيمَةٌ Affection, cant.—أَحَمَى IV. To make hot; 9 v. 35, "It i.e. the money—أَلْدَرَاهَمُ وَآلَدَنَابِرَ—shall be made hot;" Literally, It shall be made hot upon it, D. S. Gr. T. 2, p. 129.

حَنَقَ aor. i. To emit a sound as a she-camel towards her young; to be moved with pity. حَنَانٌ Mercy. حَنِينٌ Honein, Name of a valley near Mecca, where a battle was fought by Mohammad.

حَنَكَ aor. a. To break one's oath. حَنَكٌ Wickedness.

**حَاجِرٌ** To cut the throat. حَاجِرٌ (2nd declension) plur. of حَاجِرٌ A throat.

**حَنَدٌ** aor. i. To roast. حَنِيدٌ Roasted.

**حَنَفَ** aor. i. To incline. حَنِيفٌ Plur. حُنَفَاءُ (2nd declension) Inclining to the right Religion, orthodox.

**حَنَكَ** aor. i. and o. To put a bit upon a horse.—  
• **إِحْتَنَكَ** VIII. To bring into subjection, utterly destroy; لَأَحْتَنَكَنْ ذُرِيَّتَهُ 17 v. 64, "Verily I will bring his posterity under my authority;" or, "I will destroy them utterly" (as locusts destroy everything where they alight).

**حَابَ** aor. o. To sin. حُوبٌ n.a. A sin.

**حَاتَ** aor. o. To fly around. حُوتٌ A fish; Plur. حِيتَانٌ.

**حَاجَ** aor. o. To be in want of. حَاجَةٌ Something necessary, a necessity, a thing, matter, wish, a want; إِلَّا حَاجَةً فِي نَفْسٍ يَعْقُوبَ 12 v. 68, "Except for the sake of a wish (or to gratify a wish) in Jacob's mind."

**حَانَ** aor. o. To drive quickly.—  
• **إِسْكَوَدَ** X. To get the better of (with عَى). Note. Some verbs whose second Radical is ، may be conjugated either regularly or irregularly in the 10th form.

**حَارَ** aor. o. To return. حُورُ plur. of حُورًا fem. of حُورٌ both nouns of the 2nd declension, D. S. Gr. T. 1, p. 360; Houris, a name given to the Maids of Paradise on account of the splendour of their black eyes; the word is derived from حُورٌ a form of حَارٌ D. S. Gr. T. 1, p. 246, the exact meaning of which is somewhat a matter of dispute, but which is properly applied to the blackness of eye seen in a gazelle; The words حُورٌ عَيْنٌ which occur several times are generally translated "(Damsels) having large black eyes;" Literally, "Black-eyed (damsels) with

large eyes," see عَيْنٌ حَوَارِيٌّ Disciples or Apostles of Christ; This word is by some supposed to be of foreign origin; by others it is derived from حَارٌ, one of the meanings of which is to whiten clothes by washing, the Arab commentators pretending that the Apostles were Fullers by trade.—  
• **حَاوَرٌ** III. To reply to in an argument (with acc.)—  
• **مَحَاوِرٌ** n.a. VI. f. An argument between two or more persons.  
• **حَازَ** aor. o. To gather together to one's-self.—  
• **مَحَازِرٌ** for مَحَازِرٌ D. S. Gr. T. 1, p. 105, part. act. V. f. One who goes aside or retreats (with إِلَى).

**حَاشٌ** aor. 3. To beat for game; حَاشٌ in the Koran is used adverbially, and means far be it, as حَاشٌ لِلَّهِ "Far be it from God," or "God forbid," D. S. Gr. T. 1, p. 532.

**حَاطَ** aor. o. To guard.—  
• **أَحَاطَ** IV. To surround, encompass, comprehend (knowledge), and hence to know (with بِ of thing); إِلَّا أَنْ يَحَاطَ بِكُمْ 12 v. 66, "Unless ye be prevented," or "compassed about (by some hindrance); The verb is here impersonal with an ellipse of the subject, a common construction both in Arabic and Latin, D. S. Gr. T. 2, p. 129. **مُحِيطٌ** part. act. One who encompasses, or comprehends.

**حَالٌ** aor. o. To be changed, to pass by, go between; وَجِيلَ يَسْتَهِمُ وَيَسْتَهُونَ ; حِيلَ 34 v. 53, "It (a bar) shall be passed between them and what they long for;" The verb is here used impersonally, D. S. Gr. T. 2, p. 129. **حَوْلٌ** and **حَوْلٌ** adverbial expressions meaning round about, and from around, see دُونَ and دُونَ حَوْلٌ n.a. Power, a year. **حَوْلٌ** A change. حِيلَةٌ A plan, contrivance.—  
• **مَخْوِيلٌ** n.a. II. f. A change, a turning off, or turning away.

disgrace (with acc. of pers. and فِي). مُخْزِرٌ فِي مُخْزِرٌ خَسْنَةٌ and in connexion with a complement مُخْزِرٌ خَسْنَةٌ Particular, peculiarly. n.a. Poverty.—إِخْتَصَصٌ VIII. To bestow upon any one in a peculiar manner, appropriate to (with بِ of thing and acc. of pers.).

خَسَّ aor. a. To drive away, to be dull—the senses; to be driven away (with فِي), as آخْسَوْا 23 v. 110, "Be ye driven away," imperat. plur. for آخْسَأُوا, the hamza being changed into وِ in consequence of the damma, and the servile ء being dropped, D. S. Gr. T. 1, pp. 95 and 104. خَاسِي part. act. That which is dull, also that which is driven away (from society).

خَسِيرٌ aor. a. To wander from the right way, to be deceived, suffer loss, lose, perish. خَسِيرٌ n.a. Loss, a losing concern. خَسَارٌ and خَسَرَانٌ ns.a. Perdition, loss. خَاسِرٌ part. act. One who wanders from the right way, a loser. أَخْسَرٌ comparative form, The greatest loser, one who errs exceedingly.—مُخَسِّيرٌ n.a. IL f. A loss.—أَخْسَرٌ IV. To diminish (a quantity), give short measure. مُخْسِرٌ part. act. One who gives short measure.

خَسَفَ aor. i. To bury one beneath the earth, cause the earth to swallow up (with بِ of the person and acc. of أَرْضٌ); to be eclipsed (the moon).

خَشَبٌ aor. i. To mix together (with بِ). خَشَبٌ plur. of خَشَبٌ Rough wood, timber.

خَشَعَ aor. a. To be low or humble, to humble one's self (with لِ). خَشُوعٌ n.a. Humility. خَاشِعٌ part. act. One who humbles himself, or is dejected; at 41 v. 39 the passage تَرَى الْأَرْضَ خَاشِعَةً must be rendered "Thou seest the earth barren and desolate;" Plur. خَشَعَ and خَاشِعُونَ.

خَشِئَ aor. a. To fear (with acc. or with أَنْ in the sense of lest). خَشَيَّةٌ Fear.

To distinguish as particular; Pass. To be in want. خَاصَّةٌ Particularly, peculiarly. n.a. Poverty.—إِخْتَصَصٌ VIII. To bestow upon any one in a peculiar manner, appropriate to (with بِ of thing and acc. of pers.).

خَصَّ aor. i. To sew together.—prop. a sole—(with acc. and عَلَى).

خَصَمٌ aor. i. To have the best in an altercation. خَصَمٌ An adversary. Note. This word is used for both singular, dual, and plural, though the dual خَصَمَانٍ is also found in the Korân, as at 38 v. 21, where there is an ellipse of the pronoun بِهِ. خَصِيمٌ A contentious person. خَصِيمٌ A disputer.—خَصَامٌ n.a. III. f. Contention, dispute.—خَاصِمٌ n.a. VI. f. Mutual disputing and recrimination.—إِخْتَصَمٌ and خَصَمٌ VIII. The reason for the latter form, which occurs at 36 v. 49, is given by De Sacy in his Grammar, T. 1, p. 223, To dispute, strive together by way of dispute or litigation (with عَبْدٌ فِي, or لَدَى).

خَصَدَ aor. i. To break wood, cut off the thorns from a tree. مُخْصُودٌ part. pass. Deprived of thorns.

خَضَرَ aor. a. To be green. خَضَرٌ Green herbs. خَضَرٌ fem. plur. of أَخْضَرٌ Green.—مُخَضَّرٌ fem. part. IX. f. That which is green.

خَضَعَ aor. a. To be humble and lowly (with بِ). خَاضِعٌ part. act. One who is submissive (with لِ).

خَطَّ aor. o. To draw lines, to write (with بِ).

خَطَّى aor. a. To cast out scum—a pot; خَطَّى n.a. An error, fault, sin. خطاءٌ By mistake. خطأٌ same as خطأٌ; خطأٌ plur. of خطأٌ D. S. Gr. T. 1, p. 370, the final بِ being changed into لِ because preceded by another بِ; D. S. Gr. T. 1, p. 111. خطأٌ part. act. One who sins, a sinner, sinful.—أَخْطَأٌ IV.

To be in error, to sin (with بِ) خَاطِئٌ said to be a n.a. Habitual sinfulness; or it may be regarded as the fem. of خَاطِي and agree with الْأَفْعَالِ understood, as at 69 v. 9. Note. The ة is not unfrequently added to nouns to give intensity; D. S. Gr. T. 1, p. 322, note (3); see also T. 2, p. 279, note.

**خطبَ** aor. o. To offer up the State Prayer called خطبَ. n.a. A matter, thing, business. خطبة n.a. The demanding a woman in marriage.—خطابَ III. To speak to, address (with acc. of pers. and فِي of subject). خطابَ n.a. A discourse; فَصْلُ الْحِطَابِ 38 v. 19, "A sound judgment in legal matters."

**خطفَ** aor. a. To march quickly (a camel), To snatch, snatch away. خطنة Something snatched away by stealth.—خطفَ V. To snatch away, carry off, despoil.

**خطا** aor. o. To make a step forward. خطواتُ plur. of خطوةً A step. خفافَ aor. i. To be light. خفيفٌ Plur. Light.—خففَ II. To make light, make things easier (with عَنْ of pers. and acc. of thing). مُخْفِفٌ n.a. An alleviation.—يسْخَفُ X. To think or find light and easy, induce levity in any one (with acc. of pers.).

**خفتَ** To be quiet or silent.—خفافتَ III. To speak in a low voice (with بِ). مُخافتَ VI. To converse in a low tone.

**خفَّضَ** aor. i. To remain in a place; to lower (with acc. of thing and لِ of pers.), as إِخْفَضَ 15 v. 88, "Behave with humility,—Literally, lower thy wing—to the true believers." خاينٌ part. act. That which humbles.

خفى aor. i. To make manifest, and خفى aor. a. To be hidden (with على of pers.). خفى Hidden, as مِنْ طَرِيفٍ خفى 42 v. 44, "Askance, or with a stealthy glance;" In secret. خفيًا for أَخْفَنْ More hidden. خافية A secret action. خفية In secret.—أخفى IV. To hide, conceal (with acc. and فِي or لِ); The words أَكَانْ أَخْبَسَها at 20 v. 15 are by some translated "I want but little of concealing it," and by others "of making it manifest;" The iv. f. being used in both senses.—استخفَ X. To lie hid (with مِنْ). مُسْتَخْفِ part. act. One who tries to hide himself.

**خلَّ** aor. i. and a. To be lean (meat). خلَّ Plur. خلال A camel entering his second year; see also under iii. f. جُلَّ Friendship. خليل A friend, an epithet of Abraham, the friend of God; Plur. أَخْلَاءُ (2nd declension), D. S. Gr. T. 1, p. 368.—خالٌ III. To be friendly towards any one. خلال n.a. Friendship; خلال is also plur. of خل, in which sense it means the middle or inner parts, as خلآل آدِيَارِ The inner apartments.

**خلَدَ** aor. o. To be eternal, live for ever, remain for ever in a place (with في). خلود and خلد Eternity, eternal life. خالد part. act. Living for ever, etc.—مُخَلَّدٌ part. pass. II. f. Made immortal, or eternal.—أَخْلَدَ IV. To render immortal; To incline towards (with إلى).

**خلصَ** aor. o. To be pure and sincere, to arrive at; خلصوا مُجْتَمِعًا 12 v. 80, "They held a secret conference." خالص part. act. That which is pure; proper and peculiar. خالصة Peculiarly.—أَخْلَصَ IV. To purify (with acc. of pers. and

ب), show sincerity in religion (with acc. of thing and ل of pers.). إِخْلَاص n.a. Faith pure and undefiled; The name of the 112th chapter, which is held in especial veneration. مُخْلَص part. act. One who exhibits the sincerity and purity of his faith. مُخْلَص part. pass. Purified, sincerely religious.—إِسْكَلَص X. To take entirely to one's-self (with acc. of thing and ل of pers.).

خَلَط aor. i. To mix. خُلَطَة plur. of خَلْيَط Those who are mixed up (in business).—خَانَاط III. To mix one's-self up in the affairs of others (with acc.).—إِخْتَلَط VIII. To be mixed with (with ب).

خَلَع aor. a. To draw off, put off.

خَلَف aor. o. To be behind, come after; to succeed (في); to do a thing behind one's back (with acc. of pers. and thing), as at 7 v. 149; To act as deputy (with acc. of pers. and في), as أَخْلَقْتَنِي 7 v. 138, "Do thou act as my deputy." خَلَف A succeeding generation; Behind, from behind, after, succeeding; من خَلَفَ at 3 v. 164, "Those who are coming after them," refers to those for whom the honour of martyrdom is yet reserved. مَا خَلَفَهُم After, behind; 2 v. 256, "That which is yet to come upon them." خَلَاف part. act. One who stays, or sits behind another. خَلَاف The contrary; On opposite sides; وَمَنْ خَلَافِب In opposition to. خَلْفَة A difference; 25 v. 63, "For a distinction, or to follow one another;" see the corresponding passage in Genesis ch. 1, v. 14. خَوَالِف (2nd declension) plur. of خَالِفَة, generally translated "Women," as being those who stay behind in case of war.

خَلِيفَة A successor, lieutenant, vicar; a name given to sovereigns as Vicegerents of God, also to the successors of Mohammad; The termination ة adds energy or intensity to the expression, D. S. Gr. T. 1, p. 322; Plur. خَلَافَة both words of the 2nd declension, D. S. Gr. T. 1, p. 402.—خَلَف II. To leave behind. مُخَلَّف part. pass. Left behind.—خَلَافَة III. To oppose (with عن), accede to (with acc. of pers. and إلى), as مَا أَرِيدُ أَنْ أَخْالِقَنَمْ إِلَى مَا أَرِيدُ 11 v. 90, "I will not accede to you in what I forbid you." خَلَاف n.a. v. suprd. —أَخْلَفَ IV. To break the promise given to any one (with acc. of pers. and thing); At 34 v. 38 it means to restore (with acc.); In the Passive لَنْ مُخَلَّفَة 20 v. 97, "It—the promise—shall not be broken for thee;" For the construction of doubly transitive verbs in the passive (or objective) voice, the learner may consult D. S. Gr. T. 2, p. 123. مُخَلِّف part. act. One who breaks his promise; for the construction مُخَلَّفَ وَعْدَ وَرْسُولَة 14 v. 48 see D. S. Gr. T. 2, p. 187.—خَلَافَة V. To remain behind (with إِخْتَلَاف).—عَنْ VIII. To disagree, differ (with في). إِخْتَلَاف n.a. Diversity, vicissitude, contradiction. مُخَلِّفَ part. act. Differing one with another, various, diverse, different; For the construction مُخَلَّفًا أَكْلَهُ 6 v. 142, "Whose food is of various kinds," see D. S. Gr. T. 2, pp. 79, 197, and 270.—إِسْكَلَفَ X. To make a successor, cause to succeed (with acc. and في). مُسَكَّلَف part. pass. Made a successor, or inheritor (with في). خَلَق aor. o. To measure accurately, and define the dimensions of anything, to create, produce (with acc. and في). لِلْ خَلَق n.a. collect.

noun, Creatures, created things, especially mankind, a creation, lying device; أَشَدْ حَلْقًا 37 v. 11, "Stronger by nature;" At 36 v. 68 the word خَلْقٌ would seem to stand for خَلْقٌ "Old age." حُكْمٌ A natural disposition, manner or habit. خَالِقٌ part. act. One who creates; الْخَالِقُ The Creator, one of the names of God. حَلَاقٌ A portion, full share of happiness. الْحَلَاقُ مُخَلَّقٌ The Great Creator.—part. pass. II. f. Well and perfectly formed.—إِحْتَلَاقٌ n.a. VIII. f. A lying device.

خَلَّ aor. o. To be empty, clear (with ل), free, alone, alone with (with إِلَى); to pass away, to have been in existence or in force in former times; in the latter sense it appears at 48 v. 23, أَلْتَى قَدْ حَلَّتْ وَنْ قَيْلْ; To be proper to or belong to (with ل, also with فِي); to light on a vacant place (with فِي); this or the preceding would seem to be the *literal* meaning of the passage إِلَّا خَلَّفِيهَا نَذِيرٌ 35 v. 22. خَالِيَةً fem. of خَالٍ for خَالِي part. act. That which has passed away.—خَلْيٌ II. To empty, make clear; 9 v. 5, "Dismiss them," Literally, "Clear their road."—مَخْلَقٌ V. To be clear and empty.

خَمَدَ aor. o. To get low (a fire), to faint away and die. خَامِدٌ part. act. Extinct, dead.

خَمَرٌ aor. i. and o. To cover over, ferment. خَمَرٌ fem. Wine. خَمَارٌ plur. of خَمَارٌ A covering, and especially a woman's head and face veil.

خَمَسَ aor. o. To take a fifth part. خَمْسَةً masc. and خَمْسَ fem. Five, see عَشْرَةً. خَمْسُونَ Oblique خَمْسِينَ Fifty. خَمْسٌ A fifth part. خَاتِمٌ The fifth.

خَمْصَ To subside (a swelling), To be empty (the belly). مَخْمَصَةٌ Hunger.

خَمْطَ aor. i. To half-roast (meat). خَمْطَ n.a. Bitter. خَنَبَ aor. a. To stink. خَنَبَرٌ A pig; Plur. خَنَبَرٌ (2nd declension) Swine.

خَنَسَ aor. i. and o. To remain behind, hide away. خَنَسٌ The Stars in general, or, according to some, the five Planets Saturn, Jupiter, Mars, Venus, and Mercury, because they have a retrograde as well as a direct motion. خَنَاسٌ The Devil, because he hides himself at the name of God.

خَنَقَ To strangle.—مَخْنَقٌ part. act. VII. f. That which is strangled.

خَارٌ aor. o. To low like an ox. خَارٌ A lowing. خَاصَ aor. o. To plunge into, wade, enter into—a discourse,—engage in—a discussion, or vanity, —(with فِي). Note. After خَاص there is frequently an ellipse of the complement. خَوْصٌ n.a. A wading, engaging in (vain discourse). خَائِصٌ part. act. One who engages in vain discourse.

خَوْفٌ aor. يَخَافُ for يَخَافَ D. S. Gr. T. 1, pp. 113 and 115, To fear, dread, apprehend (with acc. and with عَلَى of pers. in sense of *for*; or with عَنْ or مِنْ in sense of *from*; it is likewise found with acc. of pers. and بِ of thing; also with أَنْ of following verb, or with acc. and إِنْ). خَائِفٌ n.a. Fear, dread. خَيْفَةً part. act. One who fears, afraid. خَيْفَةً Fear; خَيْفَةً Out of fear.—خَوْفٌ II. To cause to fear, frighten, terrify. مَخْوِيفٌ n.a. Terror; مَخْوِيفَةً n.a. Terror; In order to terrify (them).—خَوْفٌ V. To be frightened, to diminish by taking away a part. خَوْفٌ n.a. 16 مَعَلَى مَخْوِيفٍ may be

rendered "By taking away a portion of their goods or profits," or according to Sale's version, "By a gradual destruction."

**خال** aor. o. *To keep.* أَخْوَالٌ Plur. A maternal Uncle. خَالَةٌ A maternal Aunt.—خَوْلٌ II. To bestow favours on (with double acc.).

**خان** aor. o. To deceive, be unfaithful to (with acc. of pers. and بِ); to violate (an engagement), as وَكُحُونَا أَمَاكِنْ 8 v. 27, "Nor violate your covenants." N.B. وِ is here a disjunctive particle. حَيَانَةٌ n.a. A deceiving, treachery; desire to deceive thee;" the n.a. being here put for the verb; D. S. Gr. T. 2, p. 163. خَائِنٌ part. act. One who deceives, a cheat, treacherous. خَائِنَةٌ with ة added for sake of energy, D. S. Gr. T. 1, p. 322; same meaning as خَائِنٌ; or it may agree with نَفْسٌ or نَظَرَةٌ understood, thus, يَعْلَمُ خَائِنَةً آلاَعِينَ 40 v. 20, *Literally*, "He knoweth the deceitful of eyes;" For the construction of the Participle (verbal adjective) with the genitive, see D. S. Gr. T. 2, p. 183. خَوَانٌ A perfidious person, a traitor.—إِخْتَانَ VIII. To deceive, defraud; آلَذِينَ 4 v. 107, "Those who defraud one another;" *Literally*, "who mutually defraud themselves;" the eighth form being here put for the sixth, which is not used in this verb, D. S. Gr. T. 1, p. 138.

**خوى** aor. i. a doubly imperfect verb, *To be tumbled down (a house).* خَاوِي for خَاوِيّةٌ Fem. part. act. That which is utterly ruinous, waste, and tumble-down; fallen down (with عَلَى).

**خاب** aor. i. To be disappointed, frustrated, to be in a hopeless state. خَآئِبٌ part. act. One who is in a hopeless state.

**خار** aor. i. *To be in good circumstances, to be favourable to.* خَيْرٌ, Fem. خَيْرَةٌ Good, agreeable, Plur. أَخْيَارٌ; also Better, best, for أَخْيَرٌ, the ة being omitted on account of the frequent use of the word; N.B. With these comparative significations it is common to all genders and numbers. أَلْخَيَّراتُ Good things, good works.

خَيْرٌ Choice, selection.—خَيْرَةٌ V. To choose; at 68 v. 38 تَخَيِّرُونَ is for تَخَيِّرُونَ D. S. Gr. T. 1, p. 221.—إِخْتَارٌ VIII. To choose, choose from out of (with double acc., also with acc. of pers. or thing chosen and عَلَى).

**خاط** aor. i. *To sew.* خَيَطٌ A thread. خَاطَ for خَيلٌ aor. a. D. S. Gr. T. 1, p. 243, *To imagine.* خَيْلٌ a collective noun, Horses, Horse, Cavalry.—خَيْلٌ II. To make to appear (with إِلَى of pers. and آنَ). مُخْتَالٌ a verbal adjective with the form of the passive part. of VIII. f. Proud, arrogant.

**خام** aor. i. *To act the coward.* خَيَامٌ plur. of خَيْمَةٌ A pavilion.

**دَأَبٌ** aor. a. and o. *To be diligent.* دَأَبٌ and دَأَبْ A state, custom, manner, wont: دَأَبًا According to custom. دَأَبَيْنِ oblique dual part. act. Both of whom diligently perform their work.

**دَبَبٌ** aor. i. *To go gently, crawl.* دَابَةٌ Plur. Whatsoever moveth on the earth, especially beasts of burden; A miraculous Beast is spoken of at 27 v. 84, which is to be one of the Signs of the last Day.

**دَبَرَ** To be behind. دَبَرْ The back, hinder part; منْ دَبَرْ From behind. أَذْبَارُ plur. of دَبَرْ The back, the last, extremity, that which comes after; فَرِدَهَا عَلَى أَذْبَارِهَا 4 v. 50, "And we render them after the manner of their hinder parts," i.e. smooth and without features; أَذْبَارَ 50 v. 39, "At the end of prayers;" alluding to certain supererogatory observances which may be made or not after the evening Prayer. دَابِرْ The extreme, last remnant, uttermost part.—**دَبَرَ** II. To dispose, manage, govern. مَدَبِرْ part. act. One who governs, etc. —**أَذْبَرَ** IV. To turn the back, retreat. إِذْبَارٌ n.a. مَذْبَارٌ 52 v. 49, Literally, "At the waning of the Stars;" the words refer to certain observances after morning Prayer, see أَذْبَارٌ. مَدَبِرْ part. act. One who turns his back and retreats.—**إِذْبَرَ** and تَدَبَّرَ V. D. S. Gr. T. 1, p. 220, To meditate upon, understand, consider.

**دَكَرَ** To put forth leaves.—مَدَنِيرْ part. act. V. f. One who wraps himself up in a garment; The name of the 74th chapter, in which Mohammad is addressed by this name; He is said to have been thus wrapped up when accosted by the Angel Gabriel.

**دَحَرَ** aor. a. To drive away. دُحُورٌ n.a. A repelling; دُحُورًا 37 v. 9, "To drive (them) away." مَدْحُورٌ part. pass. Driven away, rejected.

**دَحَضَ** aor. a. To examine into, slip, to be weak (an argument). دَاحِضٌ part. act. That which has no force.—أَذْحَضَ IV. To weaken or nullify by an argument, condemn (with acc. and بِ). مَذْحَضٌ part. pass. One who is condemned or worthy of condemnation.

**دَحَا** aor. a. and o. To spread out, expand, transitive.

**دَخَرَ** aor. a. To be small, vile, and of no value. دَاخِرٌ part. act. That which is or becomes small, vile, or of no account.

**دَخَلَ** aor. o. To enter (with acc. also with مِنْ, or with فِي); to go in unto (with acc. of place and عَلَى of pers.); to join one's-self in company with (with بِ), as at 5 v. 66; دَخَلُوا بِالْكُفَّارِ "They entered into—your society—with infidelity;" with بِ it also signifies to have connexion with, in which sense it occurs at 4 v. 27. دَخْلٌ Vice, corruption of either mind or body; دَخْلًا Falsely, fraudulently. دَاخِلٌ part. act. One who enters in.—**أَذْخَلَ** IV. To introduce, cause to enter, lead into (with acc. of pers. and فِي, or with double acc.). مَدْخَلٌ part. pass. Introduced, also Time or place of entering in; D. S. Gr. T. 1, p. 305; أَذْخَلْنِي 17 v. 82, "Cause me to enter (the grave) with a favourable entrance," see مُخْرَجٌ.—**مَدْخَلٌ** noun of place VIII. f. A place of retreat, see مَدْخَلٌ suprad.

**دَخَانٌ** aor. a. and o. To smoke. دَخَانٌ Smoke.

**دَرَ** aor. i. and o. To give much milk (a camel), to shine. دُرْ شining. مَدْرَازٌ An abundant rain.

**دَرَأَ** aor. a. To drive off, put off, avert (with عن).—إِذْدَارٌ VI. for تَدَارٌ D. S. Gr. T. 1, p. 220, To strive one with another (with فِي).

**دَرَجَ** aor. o. To walk, go. دَرَجَةٌ A step; in the Korân it frequently means a step in rank, honour, or authority; a degree of honour or happiness; دَرَجَاتٌ and دَرَجَةٌ By degrees (of honour); أَعْظَمُ دَرَجَةً 9 v. 20, "Of higher degree," Literally, "Superior as to degree."—إِسْتَدَرَجَ X. To move gradually; consign to a gradual punishment.

**درّس** aor. o. *To be obliterated; to study, read with attention (with acc. also with فِي). درَاسَةٌ*  
**إدْرِيس** Enoch, so called from his great learning; this word is found in the Korân of the 2nd declension, D. S. Gr. T. 1, p. 404; Freitag in his Dictionary spells it with the tanween.

**دَرَكٌ** n.a. The act of following up; دَرَگا 20 v. 80, "Thou art in no fear of being overtaken (by the Egyptians);;" دَرَكْ also means the lowest bottom, sc. "Dregs" (of Hell).—**أَدَرَكَ** IV. To overtake, reach, attain unto, comprehend. تَدَارِكَ part. pass. Overtaken.—**مُدَرَكَ** part. pass. VI. D. S. Gr. T. 1, p. 220, To overtake, follow one another (with في); to reach, comprehend; The passage at 27 v. 68 بَلِ أَدَارَكَ عِنْدَهُمْ فِي آخِرَةِ is read in various ways and admits of several interpretations; it may either be rendered "But their knowledge has comprehended (somewhat) of the life to come," or "Still less have they comprehended, etc., see بَلِ.

**دِرَاهَمٌ** Plur. **دِرَاهَمَ** (2nd declension) from the Pers. **دِرْمَ**, Money; a silver coin, the value of which has varied considerably at different times and in different places; the weight of the *legal* dirhem is fixed at 50 $\frac{1}{2}$  barleycorns.

**دَرِي** aor. i. To know; وَإِنْ أَذْرَى 21 vv. 109 and 111, "And I do not know;" for this negative use of إِنْ see D. S. Gr. T. 1, p. 520; the verb is used with acc., also with ؟ whether.—  
**أَذْرَى** IV. To make to know, teach (with acc. of pers. and بـ).

**دَسَّ** aor. o. To hide (with acc. and **فِي**).

aor. o. *To ram in.* دسّر plur. of دسّار Oakum  
or Palm-tree fibres with which ships are  
caulked; according to others, Nails.

**دَسَى** aor. a. *To get no increase.*—II. *To corrupt.*

**دَعَ** aor. o. To push, drive away with violence (with acc. and إِلَى). **دَعْ** n.a. A thrusting.

**دَعَا** aor. o. *To call out, call, call upon; to call for, invoke (with acc. of pers., بِ of thing, and فِي of place); to pray to, invite (with acc. and لِ also with إِلَى, or with acc. and أَنْ); to attribute (with acc. and لِ of pers.) ; for دَعَانِ*

٢ دَعَانِي v. 182, "He prays to me," D. S. Gr. T. 1, p. 459; أَدْعُوا "I invite," 1 pers. sing. aor. for أَدْعُو, the final Alif being an أَلِفَةً لِّمَقَايِّةٍ or Alif of precaution, D. S. Gr. T. 1, p. 109; دَعَوْا, and when followed by *Wesla*, or Alif of union, دَعَوْا 3 pers. plur. pret. D. S. Gr. T. 1, pp. 69 and 112. دَعَى n.a. A cry.

prayer; with an affixed pronoun it is written دَعْوَاهُمْ D. S. Gr. T. 1, p. 118. دَعْيَةً A prayer, supplication, invoking, asking for, calling upon or for. دَعْوةً A supplication, prayer, invoca-

tion, summons; 30 دَعْوَةً v. 24, "By a summons." أَدْعِيَّا \* plur. of دَعَى An adopted or spurious Son. دَاعٍ for دَاعِي part. act. One who prays, invites, summons, etc. a Preacher; at 2 v. 182 أَدْعَى is a poetic license for أَكْدَاعَ

D. S. Gr. T. 2, p. 497.—**إِنْعَى** VIII. D. S. Gr. T. 1, p. 222. To claim, desire (with *acc.*)

دَفِىٰ for D. S. Gr. T. 1, p. 97, aor. a. *To be hot.*  
دَفَّى Warmth, warmth, heat.

Warming, warm clothing made of camel's hair; The food, milk and raiment derived from camels are all classed as the best.

**دَفَعَ** aor. a. *To push, pay over to (with acc. of*

thing and إلَى); to repel, drive away, avert (with acc. and بِ). دَفَعَ n.a. The act of prohibiting, prevention; لَوْلَا دَفَعَ اللَّهُ أَنْتَاسَ 2 v. 252, "Unless God (had set) men to hinder one another;" The noun of action is here used instead of the verb, and governs the subject in the gen. and the object in the accus. case; D. S. Gr. T. 2, p. 166. دَافَعَ part. act. One who averts.— III. (with عنْ) To defend.

دَافَقَ aor. o. and i. To pour forth (water). دَفَقَ part. act. That which pours forth or is poured forth.

دَكَّ aor. o. To pound into dust. دَكَّ Powder, a level bank of sand; دَكَّا Into powder. دَكَّة Level sand. دَكَّا (2nd declension) D. S. Gr. T. 1, p. 402, A flat mound of earth or dust. دَكَرَ VIII. f. of دَكَرٌ for دَكَرٌ— دَكَرٌ— دَكَرٌ see دَكَرٌ. دَكَرٌ part. act. see دَكَرٌ.

دَلَّ aor. o. To show, point out, guide (with acc. of pers. and على of thing). دَلِيلٌ A proof, a means of showing (with على), as جَعَلْنَا لِلشَّمْسِ عَلَى 25 v. 47, "We made the sun to be a means of showing it—the shadow."

دَلَّكَ To rub, to incline downwards from the meridian (the sun). دَلَّكَ n.a. The declining of the sun from the meridian.

دَلَّا aor. o. To let down a bucket into a well. دَلَّا comm. gend. A bucket.— دَلَّيْ II. To occasion a fall (with acc. of pers. and بِ).— دَلَّيْ IV. To let down, offer as a bribe (with بِ of thing offered and إلَى of pers.).— V. To approach closely.

دَمَّ for دَمْ v. *infra*.

دَمَّ quadriliteral verb, To plaster over, obliterate, destroy (with على of pers. and بِ);

Original root دَمَّ To plaster.

aor. o. To destroy.— II. same as دَمَّ (with acc. also with على). تَدَمِيرٌ n.a. Destruction; فَدَمَرْنَا هَا تَدَمِيرًا 17 v. 17, "Then we destroyed it with an utter destruction."

دَمَعَ aor. a. To shed tears. دَمَعَ n.a. A tear; used with a plural signification, Tears.

دَمَعَ aor. a. and o. To wound the brain; hence, to destroy. دَمَّ for دَمَوْ دِمَاءُ Plur. دِمَاءُ Blood; the hamza here takes the place of final و, the word therefore retains the tanween; D. S. Gr. T. 1, pp. 113 and 402; لَا سَيْغُونَ دِمَاءَكُمْ 2 v. 78, "Ye shall not shed your blood," meaning "the blood of one another."

دِينَارٌ from the Persian دِينَار, or more probably from the Greek δηνάριον, A gold coin, a ducat.

دَانِيَّ aor. o. To be near or low, to draw near. دَانِيَّ دَانِيَّ part. act. That which is near at hand or low, like fruit hanging low and near at hand, as at 69 v. 23. أَدَنِي for أَدَنِي Fem. دَانِيَّ دَانِيَّ for دَانِيَّ D. S. Gr. T. 1, pp. 110, 111, and 403, comp. and superl. form, Viler, worse, less, easier; as it were, more ready to hand, nearer, nearest; آنْجِيَّةَ آنْدَنِيَّا "The present life," as being nearer or perhaps viler; في أَدَنِي آلاَرِضِ 30 v. 2, "In the nearest parts of the earth;" where is not decided, but it seems probable that the Victory spoken of in the text took place either in Syria or the Holy Land, possibly at Jerusalem; at 33 v. 59 أَدَنِي may be rendered "More convenient or suitable;" at 58 v. 8, "fewer;" and at 73 v. 20, "very near," or "somewhat less;" at 7 v. 168 it is used with an ellipse of the word

يَأْخُذُونَ عَرَضَهَا أَلَدْنِي thus “They take the goods of this baser thing (viz. the world).” دُنْيَا as a feminine substantive, The world, this world, this world's gear.—أَدْنِي IV. To bring near; at 33 v. 59 it means to fetch in order to put on (with عَلَى of pers.)

To happen. دَهَرٌ Time; دَهَرٌ 76 حَيْنٌ مِنْ أَلَدْهَرٍ Time; دَهَرٌ 1, “A space of time.”

دَهَقٌ To cut in pieces, fill a cup. بِهَاقٌ Full—a cup,—a bumper.

إِدْهَامٌ aor. a. To come suddenly upon.—XI. To be of a blackish tint. مُدْهَامٌ part. act. That which is of a dark green colour inclining to black, as gardens from being much watered.

دَهَنٌ aor. o. To anoint, dissimulate. دِهَانٌ Red leather, also plur. of دَهَنٌ Butter, anointing oil; at 55 v. 37 it may be taken in either sense; if in the latter, it means that the heavens shall melt away and become like oil.—أَدْهَنٌ IV. To use dissimulation, in modern phrase, to be a humbug. مُدْهَنٌ part. act. One who glosses over or holds in low estimation (with بِ), as أَنِّي هَذَا أَتَحْدِيثٌ أَتَمْ مُدْهَنُونَ 56 v. 80, “Will ye therefore gloss over this new revelation?” i.e. the Koran.

دَهَى aor. i. To happen to, injuriously affect any one. (أَدْهَى) (أَدْهَى) for أَدْهَى (see أَدْهَى) compar. form, More grievous.

دَارٌ or if written with the hamza دَارُ for دَارٌ (2nd declension) David, D. S. Gr. T. 1, pp. 104 and 404.

دَارٌ aor. o. To go round. دَارٌ fem. gender; Plur. الدَّارُ A house, dwelling, mansion, abode; دَيَارٌ A name of Paradise; also of Medina, as at 59 v. 9. دَيَارٌ Any. Plur. دَيَارٌ (2nd declension) A change of fortune, turn of luck,

especially of bad luck.—أَدَارٌ IV. To transact (business).

دَالٌ aor. o. To change—as the times,—to undergo vicissitudes. دُولَةٌ A change of time or fortune; 59 v. 7, “In one circuit.”—أَدَالٌ III. To cause to interchange good and bad fortune (with acc. of thing and بَيْنَ of persons).

دَامٌ aor. a. and o. To endure, continue, remain (with فِي); to persevere (with عَلَى). دَائِمٌ part. act. That which endures perpetually, One who perseveres.

دَانٌ aor. o. To be inferior. مِنْ دُونَ and دُونَ is properly a noun, signifying inferiority; as a preposition it is employed in a variety of senses, Besides, except, beneath, to the exclusion of, in preference to, contrary to, different to, in opposition to, without; at 16 v. 37 we find it used with two different meanings in the same verse, as مَا عَبَدَنَا مِنْ دُونِهِ وَمِنْ شَيْءٍ “We had not served anything besides him,” and لَا حَرَّمَنَا مِنْ دُونِهِ وَمِنْ شَيْءٍ “Nor had we declared anything unlawful without him,” i.e. without his permission; Lastly, it is used to express anything interposed between two objects, thus لَمْ نُجَعَّلْ لَهُمْ مِنْ دُونِهَا سِترًا 18 v. 89, “We have given them nothing to act as a covering against it (the sun);” The people referred to in this passage having neither house nor clothing, but living in holes in the ground like the Earthmen of South Africa; So again at 19 v. 17, فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا “And she took a veil to cover herself from them;” see D. S. Gr. T. 1, p. 496.

دَانٌ aor. i. To be indebted, to judge, profess the true faith (with acc.). دَيْنٌ A debt, that which one owes. دِينٌ Custom, institution, religion, the true faith, obedience, judgment; يَوْمُ الْدِينِ

The day of judgment; يُوْقِيْهُمْ أَلَّهُ دِيْنَهُمْ أَلْحَقَ 24 v. 25, "God will pay them their just due."

مَدِينٌ One who receives payment of a debt.— دِيْنَارٌ for دِيْنٌ, v. suprd.

VI. To become debtors one to another (with بِ).

## ذ

نَّ Plur. أَوْلَاءُ demonstrative pronoun, called also demonstrative article; This, that, He; to this pronoun the particle هُ or هَا is frequently prefixed, and it is then written هَذَا or commonly هَذَا, Fem. هَذِهُ, Plur. هَؤُلَاءُ q.v. نَّ is frequently used with an ellipse of, or instead of أَلَّذِي, and must then be translated "that which," or "he who," as مَا ذَا تَأْمُرُونَ 7 v. 107, "What then do ye order?" Literally, "What is that which ye order?" According to the system of the Arab grammarians these demonstratives are all indeclinable nouns, and totally independent of each other; D. S. Gr. T. 1, p. 441.—N.B. نَّ is likewise the acc. of دُوْ q.v.

نَّابٌ aor. a. To collect. نَّبْتُ A wolf.

نَّاتٌ fem. of دُوْ q.v.

نَّارِيَاتٌ fem. plur. part. act. of نَّارٌ q.v.

نَّامٌ aor. a. To despise. مَذُومٌ مَذُومٌ for مَذُومٌ part. pass. Despised; D. S. Gr. T. 1, p. 104.

نَّابَ aor. o. To prohibit, wander to and fro. نَّبَابٌ generic noun, A fly.

نَّبْعَجٌ aor. a. To split, cut the throat, slay, sacrifice (with acc. and عَلَى). نَّبْعَجٌ That which is sacrificed, a victim.— II. To slay in large numbers.

نَّبَذَبٌ quadrilateral verb, To be moved to and fro, as anything suspended in the air. مَذَبَذَبٌ

part. pass. Moved about, wavering to and fro (with بِ); Original root نَّبَبٌ q.v.

نَّخَرٌ aor. a. To select.— إِنْخَرٌ VIII. To store up for future use (with acc. and فِي).

نَّزَرٌ imperat. of وَذَرٌ q.v.

نَّرَةٌ aor. o. To scatter, strew. نَّرَةٌ noun of unity, One single ant. نَّرِيَةٌ Progeny, offspring, children, race; The following passage is rather obscure, فَمَا آمَنَ لِمُوسَى إِلَّا نَّرِيَةٌ مِنْ قَوْمِهِ 10 v. 83, "And none believed on Moses, save (certain) children of his people;" Some have imagined that Pharaoh's people are those referred to.

نَّرَكٌ aor. a. To create, produce, multiply; as يَنْدَرُوكُمْ بِنَيْهِ 42 v. 9, "He multiplies you by this means;" it is also used with the acc. and لِ.

نَّرَعٌ To measure with a cubit. نَّرَعٌ A stretching forth of the hand, strength, power; فَلَمْ يَهِمْ 11 v. 79, "He was weak in power concerning them," i.e. He had no power to protect them; نَّرَعًا 69 v. 32, "The extension—length—of which is seventy cubits." نَّرَاعٌ comm. gend. A cubit, length of the arm from the elbow to the extremity of the middle finger. نَّرَاعِيْهِ 18 v. 17, oblique dual, "His two fore-legs;" properly, down to the knees.

نَّرَأٌ aor. o. and i. To snatch away, scatter. نَّرَأٌ n.a. The act of scattering abroad. دَارِيْهُ نَّارٌ for نَّارٌ

D. S. Gr. T. 1, p. 109, part. act.; Fem. Plur. وَالْذَّارِيَاتِ ذَرَّا 51 v. 1, "By the winds which scatter (the dust) in every direction;" or, by another interpretation, "By the women who scatter abroad (their offspring)."

ذَعَنْ To obey.—مُذَعِّنْ part. act. IV. f. One who is submissive (with إِلَى).

ذَقَنْ To strike on the chin. ذَقَنْ plur. of أَذْقَانٌ A chin; at 17 vv. 108 and 109 it may be rendered "Faces."

ذَكَرْ aor. o. To strike a man on the private parts, to remember (with acc. and أَنْ); to commemorate, make mention of, bear in mind (with acc. and فِي or عَلَى). A remembrance, record, commemoration, memoir, memorial, making mention, an exposition (of religion), admonition; The Korân is frequently called ذَكَرُ الْعَالَمِينَ "An admonition, or exposition of religion for all creatures;" 16 v. 45, The Jews and Christians, as "Keepers of the oracles of God;" also means fame, good report, as وَرَعَنَا لَكَ ذَكَرْ 94 v. 4, "And have we not exalted thy fame?" ذَكَرْ ذَكَرْ and ذَكُورْ Plur. ذَكَرْ A male. part. act. One who remembers (God). ذَكَرْ (2nd declension) D. S. Gr. T. 1, p. 402, A remembering, admonition; ذَكَرْ 38 v. 46, "By their calling to mind the life to come;" فِيمَ أَنْتَ مَنْ ذَكَرَهَا 79 v. 43, "What record of (or means of knowing) it do you possess?" Note. فِيمَ is here put for فِيمِ "In what?" see مَا تَذَكِّرَةً. A warning, admonition, that which brings to one's recollection. مَذْكُورْ part. pass. Remembered.—ذَكَرْ II. To remind, warn (with acc. and بِ); to admonish. ذَكِيرْ n.a. A

reminding, warning. مُذَكِّرْ part. act. One who warns or admonishes.—إِذْكَرْ or تَذَكِّرْ V. D. S. Gr. T. 1, p. 220, To be admonished, to be reminded 35 أَوْلَمْ نَعْرِمُكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكِّرْ v. 34, "And did we not give you (a sufficient) length of days, that whoso would be admonished might be admonished therein?"—إِذْكَرْ VIII. D. S. Gr. T. 1, p. 222, To remember, remind one's-self. مُذَكِّرْ part act. One who remembers or reminds himself, hence, who is reminded or admonished.

ذَكَى aor. o. To burn furiously.—ذَكَى II. To cause to burn, to slay.

ذَلْ aor. i. To be abject, humbled. ذَلْ n.a. جَنَاحَ الذَّلِيلِ 17 v. 25, "The wing of humility," see جَنَحْ; At 17 v. 111 the words وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ bear one or two interpretations; they may mean "Neither has he any friend, on account of the vileness (of all created things); or they may be translated, "Neither has he any to protect him from ignominy," (as requiring no one). ذَلَّةٌ Abasement, ignominy, vileness.

ذَلُولٌ Well-trained, tractable (a beast of burthen); commodious or easy, (the earth, or the paths of the earth); Plur. ذَلُولٌ ذَلِيلٌ plur. of ذَلِيلٌ. ذَلِيلٌ Humble, submissive, mean, low-spirited, weak-hearted. ذَلِيلٌ comp. form (2nd declension), Viler, most vile.—ذَلِيلٌ II. To humble, render submissive (with acc. and لِ); to bring low. ذَلِيلٌ n.a. A bringing low.—أَذْلِيلٌ IV. To abase. ذَلِيلٌ Fem. ذَلِيلَاتٌ; Plur. أَذْلِيلٌ Those; all of which are considered by Arab grammarians as indeclinable nouns, entirely distinct one

from the other ; they take as affixes the personal pronouns of the second person, as تَلْكُمْ, تَلْكُنْ, تَلْكُمَا, تَلْكُنْمَا according to the number and gender of the persons addressed ; they are also found with the usual prefixes, as كَذِلِكَ Thus, in that way ; لِذِلِكَ For that reason, etc. See D. S. Gr. T. 1, p. 440.

ذَمٌّ aor. o. *To revile.* ذَمَّةٌ A treaty, good faith. مَذْمُومٌ part. pass. Abused, disgraced.

ذَبَّ aor. o. and i. *To follow closely.* Plur. ذُبُّ A crime, fault, sin. ذُوبَّ A portion, lot.

ذَهَبَ aor. a. To go (with إِلَى); go away, depart (with عَنْ); take away, or go away with (with بِ); D. S. Gr. T. 2, p. 121. ذَهَبَ comm. gend. Gold. ذَاهِبٌ part. act. One who goes. ذَهَابٌ n.a. The act of taking away.— IV. To take away, remove (with acc. and عَنْ), also to take, receive, as at 46 v. 19, where there is an ellipse of the words يُقْالُ لَهُمْ.

ذَهَلَ aor. a. To forget (with عَنْ).

ذَوَانٌ Fem. Gen. ذَاتٌ, Acc. ذَا; Dual ذُو, oblique ذَوَيْنِ, and in constr. with a complement ذَوَيْنِ; Fem. Dual ذَوَاتَانِ, oblique ذَوَيْنِ and ذَوَاتَانِ; Fem. Dual ذَوَاتَى, and in constr. ذَوَاتَى and ذَوَاتَانِ; Plur. ذَوَيْنِ, oblique ذَوَيْنِ and in constr. ذَوَيْنِ and ذَوَيْنِ, and in constr. ذَوَيْنِ and ذَوَيْنِ.

Fem. Plur. ذَوَاتَنِ; These words are never used but in connexion with a complement, it is therefore only in their abbreviated forms as ذَوَاتَا, ذَوَيْنِ, etc. that they are to be found in the Korân; their proper rendering depends very frequently upon the sense of the words in connexion with which they occur; their

most usual acceptation is Possessed of, Lord of, endowed with, or having ; The following are a few of the instances where they may be paraphrased with advantage ; Ex. دُوْ عَسْرَةٍ 2 v. 280, "Under a difficulty;" فَدُوْ ذُؤْسَقَامٍ 3 v. 3, "Mighty to avenge;" ذَوَيْنِ 41 v. 51, "Then is he given to much prayer;" ذَوَيْنِ آلَفَرَبِي 2 v. 172, "Relatives;" يُوَادِ غَيْرِ ذَيْ زَعِ 14 v. 40, "In an unfruitful valley;" ذَاتَ آلَيمَيْنِ وَذَاتَ آلَشَمَالِ 18 v. 17, "To the right and left;" عَلَى ذَاتِ 21 v. 87, "The prophet Jonah, see نُون." In addition to the meanings assigned to ذَاتٌ, ذُو has special significations, it may sometimes be rendered The essence of, the very identical, the thing itself; ذَاتُ الصُّدُورِ 3 v. 148, "The very inmost thoughts of your breasts." For the rules of syntax which affect ذُو see D. S. Gr. T. 2, p. 145. Note. Instead of ذَوَيْنِ it is usual to employ the irregular Plural أُوْلَوْا written أُولَوْا q.v.

ذَادَ aor. o. To drive away ; تَذَوَّدَانِ 2 pers. fem. dual, 28 v. 23, "They drove away (their flocks)."

ذَاقَ aor. o. To taste, experience (with acc. and فِي) or ذَآتَنِ part. act. One who tastes.—

اذْاقَ IV. To cause to taste (with double acc.).

ذَانِكَ Those two; dual of ذَانَ, generally written ذَلِكَ q.v.  
ذُو ذَنْبٍ see ذَنْبٍ.

أَذَاعَ aor. i. To become known.—IV. To divulge (with بِ).

رَابَةً see رَابَةً.

رَاسٌ aor. a. To be the head of. Plur. رُؤوسٌ A head, capital sum, as رُؤوسُ أَمْوَالِكُمْ 2 v. 279, "The capital of your money;" نُكْسُوا عَلَىٰ رُؤُسِهِمْ 21 v. 66, "They fell back into idolatry," Literally, "They were turned upside down upon their heads."

رَاسِيَاتٍ plur. of رَاسَةٍ, rt. رَسَأَ q.v.

رَافِعٌ aor. a. and o. To be compassionate. رَافِعٌ Compassion. رَوفٌ Compassionate, merciful.

رَأَى aor. a. To see, look (with إِلَى), behold, perceive, think (with أَنْ); to know (with or without أَنْ); with an affix آءَ is for رَأَيْتَ, which again is for رَأَيْتُ D. S. Gr. T. 1, pp. 118 and 98; in the aorist and imperat. the آءَ is generally omitted, thus وَسَيَرَى اللَّهُ عَمَلَكُمْ 9 v. 95, "And God will see your works;" آرَأَيْتَكَ 17 v. 64, and آرَأَيْتُمْ 6 v. 40; the personal pronoun كَ in these instances is purely a pleonasm, and adds nothing to the meaning: "What thinkest thou?" "What think ye?"

D. S. Gr. T. 1, p. 544, and T. 2, p. 479; At

18 v. 37 is for تَرَنِي D. S. Gr. T. 1, p. 459.

بَادِيَ آلَرَأَى Judgment, opinion; رَأَى رَأَى "Upon first thoughts;" رَأَى أَنْعَيْنِي 3 v. 11, "Judging by sight." رَبِّي That which pleases the eye. رَوْنَى for رَوْنَى (2nd declension) D. S.

Gr. T. 1, pp. 111 and 402, A vision of the night. رَبَاطٌ Hypocrisy, ostentation; رَبَاطٌ آنَسٌ 2 v. 266, "To be seen of men."—

رَآءِي III. To deceive by hypocritically assuming a false appearance; يُرَاوِنَ 3 pers. plur. aor. D. S. Gr. T. 1, p. 112, § 230.—أَرَى IV. for أَرَاءَيٰ To cause to see, show, make to appear (with double acc.); مَا أَرِيكُمْ إِلَّا مَا أَرَى 40 v. 30, "I only point out to you what I think (to be right)."—VI. To see one another, come in sight of one another; This word is written تَرَأَءَى at 26 v. 61, the only place in the Korân where it occurs, but this seems to be a license, having for its object to avoid the concurrence of two quiescent letters; the following word آجَمَعَانٌ commencing with a Wesla.

رَبٌ aor. o. To be a lord and master. Plur. رَبِّيُونَ A Lord; رَبٌ for رَبِّي My Lord. رَبِّيُونَ (2nd declension) plur. of رَبِّي Myriads. رَبِّانِيُّ (2nd declension) plur. of رَبِّيَةً A daughter-in-law. رَبِّانِيُّ A Rabbi, a Doctor or one learned in Divine Law. رَبِّيَّا Frequently, often, D. S. Gr. T. 1, p. 500.

رَبِّح To be profitable (a trade or traffic). رَبِّص To expect.—V. To wait, wait for, expect, watch for something to befall any one (with acc. of thing and بِ of pers.). تَرَبِّصُ n.a. The act of waiting, a period of waiting. مُتَرَبِّصٌ part. act. One who waits.

رَبَطَ aor. i. and o. To tie, confirm, strengthen (with علىٰ), as لَيْرَبَطَ عَلَىٰ قُوَّبِكُمْ 8 v. 11, "That he might strengthen your hearts."—رَابِطٌ III. To

be firm and constant. رِبَاطٌ A body of horse, consisting of five or more.

**رَجَعَ** To be watered every fourth day (a camel); aor. a. i. and o. To be the fourth. رُّجْعٌ The fourth part. رُّبَاعٌ Four by four; رُّبَاعٌ By fours (2nd declension), see لَّاْلَاثُ أَرْبَعٌ fem. and أَرْبَعَةٌ masc. Four, see عَشْرٌ أَرْبَعُونَ Forty. رَابِعٌ A fourth.

**رَبَا** aor. o. To increase, grow, swell, mount up; at 30 v. 38 يَرِبُوا and لَيَرِبُوا are for يَرِبُوا and لَيَرِبُوا, the | being an Alif of precaution, D. S. Gr. T. 1, p. 109. رَابِبٌ for رَابِبٌ Fem. زَيْدًا part. act. That which mounts up; زَيْدًا 13 v. 18, "The scum floating on the surface (of the water); it also means severe, as 69 v. 10, "And he inflicted on them a severe punishment." أَرْبَى comp. form, More numerous. رَبُّوا or more correctly رَبِّيَا Usury, the three cases being alike, D. S. Gr. T. 1, p. 106; with the Article it is sometimes spelt أَلْرَبُوا, the | at the end being an Alif of precaution, v. suprad. رِبْوَةٌ or رِبْوَةً A hill, an elevated part of the Earth.—رَبِّيٌّ II. Tonourish, nurse, educate (with acc. and فِي) 17 v. 25, "They two nourished me.—أَرْبَى IV. To cause to increase, grant an increase to.

**رَتَّعَ** aor. a. To feed in abundant pastures, pass time pleasantly, enjoy one's-self.

**رَتَّقَ** aor. o. To mend anything by joining the broken parts. رَتَّقٌ n.a. Anything close, solid, impervious; The word occurs at 21 v. 31, where it is said that the Heavens and the Earth were originally رَتَّقٌ, i.e. united together in one solid mass.

**رَتَّلَ** To be well and fairly arranged.—رَتَّلٌ II. To

repeat (the Korân) with a slow and distinct enunciation. تَرْتِيلٌ n.a. The act of repeating the Korân in a slow and distinct manner.

**رَجَّ** aor. o. To move, shake. رَجْجٌ n.a. A shaking, shock.

**رَجَزَ** To compose a particular kind of verse called رِجْزٌ and رُّجْزٌ Impurity, a plague, punishment, any abomination, especially Idolatry.

**رَجَسٌ** aor. o. To bellow loudly. رِجْسٌ An abomination, punishment, indignation, doubt.

**رَجَعَ** aor. i. To return, turn back, turn off—blame—upon any one (with إِلَى), as لَعْنَمْ إِلَهَ يَرْجِعُونَ إِلَى 21 v. 59, "Perhaps they might turn it off upon him;" or, according to another version, "That they might return unto God;" to come back, 21 v. 65, "Then they came to themselves—returned to their senses;" to bring back, give back (with acc. and إِلَى); to turn again, as 67 v. 3, "Turn again thine eyes (unto Heaven);"; 23 v. 101, "Restore me (to life again)," A rare instance in the Korân of the plural for the singular, used out of respect; D. S. Gr. T. 2, p. 237, note. رَجْعٌ and رُّجْعٌ ns.a. A return. رَاجِعٌ part. act. One who returns, etc. مُرْجِعٌ noun of time and place. A return.—VI. To return to one another.

**رَجَفَ** aor. o. To be in violent motion, to shake violently, tremble. رَجْفَةٌ An Earthquake, a mighty blast. رَاجِفَةٌ Name of the first blast of the trumpet which is to precede the general Resurrection.—مُرْجَفٌ part. act. IV. f. One who makes a commotion.

**رَجَلٌ** aor. o. To hurt one in the foot. رَجْلٌ n.a. collective noun, Foot, Foot-soldiers.

وَلَا يَأْتِنَ بِهَتَّانٍ أَرْجُلٌ fem.; Plur. A foot; 60 v. 12, "And do not bring a calumny which they have invented between their hands and their feet;" The words are interpreted to mean, "Shall not lay their illegitimate offspring to their husbands." **رَجَالٌ** Plur. A man, as opposed to a woman; 72 v. 6, "With certain of the Jinn."

**رَجَمَ** aor. o. To stone. **رَجْمٌ** A doubt, conjecture; 18 v. 21, "Doubtfully guessing at that which is secret;" Plur. **رُجُومٌ** Things which are thrown. **رَجِيمٌ** Stoned, pelted or driven away with stones; an Epithet of Satan. **مَرْجُومٌ** part. pass. Stoned.

**رَجَاءٌ** aor. o. To hope (with acc. or with **أَنْ**); to hope for (with acc. and **مِنْ** or **لِـ**); sometimes also to fear, but in this sense it is always found with a negative, thus 25 v. 42, "They did not dread the Resurrection." **أَرْجَاءٌ** plur. of **رَجَاءٌ** The sides. **مَرْجُونٌ** part. pass. Hoped for.—**أَرْجَى** IV. To put off, postpone; at 7 v. 108 **أَرْجَهُ** is for **أَرْجَعَهُ** "Put him off;" D. S. Gr. T. 1, p. 460. **مَرْجَحٌ** plur. of **مَرْجَحَنٌ** for **مَرْجَحَوٌ** part. pass. 9 v. 107, "Held in suspense (awaiting) the decree of God;" D. S. Gr. T. 1, p. 354.

**رَحْبٌ** To be ample, spacious; 9 v. 25, "For all it was so spacious." **مَرْحَبًا** a form of salutation equivalent to Welcome! as **مَرْحَبًا** "You are welcome."

**رَحِيقٌ** Pure Wine; no verbal root.

**رَحْلٌ** aor. a. To place saddle-bags on a camel.

**رَحْلٌ** n.a. A saddle-bag; Plur. **رَحَّلٌ**

إِيلَفِيهِمْ رِحْلَةً لِلشَّتَاءِ 106 v. 2, "For their joining together (in fitting out) the Caravan in winter and summer."

**رَحْمٌ** aor. a. To be merciful, have mercy upon (with acc. of pers.); In the passive **تَرْحَمُونَ** "Ye shall be treated with mercy," or "shall receive mercy." **رَحْمَةٌ**, sometimes spelt **رَحْمَتٌ**, D. S. Gr. T. 1, p. 276, note, Mercy, kindness.

**أَرْحَامٌ** compar. form, Most merciful. comm. gender, plur. of **رَحْمٌ** A womb, relationship, as **أُولُوا الْأَرْحَامِ** Blood relations.

**رَحْمٌ** Kindness, affection. **رَاحِمٌ** part. act. One who shows mercy. **رَحْمَانٌ** or **رَحْمَانَ** D. S. Gr. T. 1, p. 404 (with the article usually spelt **أَلْرَحْمَانُ**), and **رَحِيمٌ** Merciful and compassionate;

The two words are constantly found together, as if to add intensity one to the other, but the former conveys the more comprehensive meaning. **رَحَمَاتٌ** (2nd declension) plur. of **رَحِيمٌ**. **مَرْحَمَةٌ** Mercy, kindness.

**رَخْيٌ** aor. a. To be soft and flabby. **رُخَّا** A gentle wind.

**رَدَ** aor. o. To drive back, avert (with acc. and **عَنْ**, also with **عَلَى**); to restore, give back, bring back, refer, give again (with acc. and **لِـ**, **إِلَى**, or **فَرَدُوا** **أَيْدِيهِمْ فِي أَنْوَاهِهِمْ**; **عَلَى** 14 v. 10, "Then they put their hands up to their mouths," either biting their own fingers in anger; or it may be, to close the mouths of the prophets; At 16 v. 72, and 22 v. 5 it means to keep back (with **إِلَى**); at 41 v. 47 (also with **إِلَى**) to reserve; and at 5 v. 107, To take (an oath). **رَدَ** n.a. 21 v. 41, The act of averting, bringing back, etc. **رَدَكٌ** part. act.

One who averts, restores, etc.; **فَمَا أَلَّدِينَ** 16 v. 73, "Nor do those who have been made superior (to others) give back their wealth, etc." Here **بِرَادِي** is for **بِرَادِينَ**, the participle—or noun of agency—being antecedent to a complement in the genitive; D. S. Gr. T. 2, p. 183; **بِ** being an expletive after the negative **مَا**, see **بِ**.  
**مَرْد** A place by which or to which we return; besides being a noun of time and place as above, **مَرْد** is also a noun of action, D. S. Gr. T. 1, p. 291, and then means the act of averting, restoring, etc. **مَرْدُونَ** part. pass. Restored, averted, as **غَيْرِ مَرْدُونِ** 11 v. 78, "Inevitable."  
**تَرَدَّد** V. To be agitated, moved to and fro.—  
**إِرْتَدَّ** VIII. To be rendered, to return, turn again (with **عَلَى**), as **فَأَرْتَدَّا عَلَى آثَارِهِمَا** 18 v. 63, "And they retraced their steps;" or with **إِلَى**, as **لَا يَرْتَدُ إِلَيْهِمْ طَرْفِيمْ** 14 v. 44, "Their sight shall not return to them," being fixed with horror; at 27 v. 40 the same expression may be translated "In the twinkling of an eye," or "Before thou canst fix thine eye upon any object, and remove it;" with **عَنْ** it means to apostatize.

**رَدَّ** *To prop a wall.* **رَدِّ** A helper.

**رَدَفَ** To come behind (with **لِلْ**). **رَادِفَ** part. act. That which follows.—**مُرِدِفَ** part. act. IV. f. same as **رَادِفَ**; at 8 v. 9 it may either mean following one another, or causing (the believers) to follow one another.

**رَدَمَ** aor. i. *To shut (a gate).* **رَدْمَ** n.a. A strong wall.

**رَدَى** aor. i. *To trample the earth with his feet (a horse).* **رَدِىٰ** aor. a. To perish.—**أَرْدِى** IV. To

bring to destruction.—**تَرَدَّى** V. To fall headlong. **مُسْتَرَدِيَّةٌ** fem. part. act. That which falls headlong, or is slain by a fall.

**رَدَّ** aor. o. *To be base.* **أَرْدَلُونَ** Plur. and **أَرْادِلُ** comp. form, Vilest, most abject; **إِلَى** **أَرْادِلِ الْعَمَرِ** 16 v. 72, "To the worst part of life," i.e. To a decrepit old age; the *Madidi infantia nasi*.

**رَزَقَ** aor. o. To supply with the necessities of life, provide for, bestow upon (with double acc.); to sustain; **لَا يَأْتِيكُما طَعَامٌ تُرْزَقَانِهِ** 12 v. 37, "No food shall come to you with which ye shall be supplied;" For this use of the verb in the passive voice with a complement see D. S. Gr. T. 2, p. 124. **رَزَقَ** A provision, maintenance, bounty, fortune, income, anything granted to another from which he derives benefit. **رَازِقَ** part. act. One who provides for, or supplies with necessities. **الْرَّزَاقُ** The Great Provider, one of the names of God, as Providence.

**رَسَّ** aor. o. *To dig a well.* **أَرْلَسُ** Er-Rass; supposed to be the name of a well near Midian, or according to others near Antioch.

**رَسَخَ** part. act. One who is firmly established; **أَلْرَاسْخُونَ فِي الْعِلْمِ** 4 v. 160, "Those who are well grounded in learning."

**رَسَلَ** aor. o. *To send a messenger.* **رَسُولُ** An apostle, a messenger; Plur. **رَسَلُ**; at 33 v. 66 we find **أَلْرَسْوَلُ** for the sake of the rhyme, by a license called **إِشْبَاعٌ saturation**; D. S. Gr. T. 2, p. 497; At 26 v. 15 the word **رَسُولُ** is used with a plural signification thus etc. as though it were "Verily we are a deputation;" several reasons are assigned for this; Freitag says, quoting the Kāmoos, that

words of the form **تَعْوِلُ** are both sing. and plur.; **رَسُولٌ** is by others considered to be a noun of action used adjectively, for this construction see D. S. Gr. T. 2, p. 280. **رِسَالَةٌ** A message, commission.—**أَرْسَلَ** IV. To send (with **إِلَى**, also with acc. and **إِلَيْ** or **عَلَى**); **فَارِسُونِي** 12 v. 45, for **فَارِسُونِي** 12 v. 45, for D. S. Gr. T. 1. p. 459. **مُرْسِلٌ** part. act. One who sends; **مُرْسِلٌ لَهُ مِنْ بَعْدِهِ** 35 v. 2, "There is no one who can send or bestow it, after he has withheld it." **مُرْسَلٌ** part. pass. One who is sent, a legate; **أَمْرُسَلَاتُ** 77 v. 1, Angels, winds, or the verses of the Korân, according to different interpretations.

**رَسَا** aor. o. *To be or stand firm.* **رَوَاسِيٌّ** (2nd declension) plur. of **رَاسِيٌّ** fem. of **رَاسِيٌّ** for **رَاسِيٌّ** for **رَاسِيٌّ**; D. S. Gr. T. 1, pp. 330 and 366, part. act. Things which are firmly and immovably fixed—mountains.—**أَرْسَى** IV. To fix firmly. **مَرْسِيٌّ** noun of time and place, That which is fixed with regard to time or place, as **أَيَّامَ مَرْسَاهَا** 7 v. 186, "When is its fixed time?"; a Port, harbour, or roadstead, as **مَجَراًهَا وَمَرْسَاهَا** 11 v. 43, "Both whilst it is moving, and whilst it is at anchor, or at rest."

**رَشَدٌ** aor. o. To walk in the right way, to be well directed. **رَشَادٌ**, and **رَشْدٌ**, nouns of action, A going in the right way, true direction, correct rule of action. **رَاشِدٌ** part. act. One who is well directed, or who walks in the right way. **رَشِيدٌ** A person of discernment, a guide to the right way.—**مُرْشِدٌ** part. act. IV. f. One who directs aright, a guide.

**رَصَّ** aor. o. *To cement or join together.* **مَرْصُوصٌ** part. pass. Firmly and compactly united.

**رَصَّدٌ** aor. o. *To observe, lie in wait.* n.a. A

lying in wait; also as a collective noun, An ambush, band of watchers. **مَرْصَدٌ** A place of ambush. **مَرْصَادٌ** A place of observation, or of ambush.—**إِرْصَادٌ** n.a. IV. f. A means of preparation or fitting out.

**رَضَيَّ** aor. a. and i. *To suck the mother's milk.* **أَخْوَانَكُمْ رَضَاعَةٌ** n.a. The act of sucking milk: **وَنَّ آلَّرَضَاعَةٍ** 4 v. 27, "Your foster sisters." **مَرْضَعٌ** (2nd declension) plur. of **مَرْضَعٌ** A breast.—**أَرْضَعَ** IV. To suckle (with acc. of child and **لِ** of father); to give suck to. **مُرْضِعَةٌ** fem. part. act. One who gives suck.—**إِسْتَرْضَعَ** X. To seek a nurse for (a child).

**رَضِيَّ** aor. a. To be content, pleased (with **عَنْ**, with **بِ**, or with acc.); to choose (with **بِ**, also with acc. of thing and **لِ** of pers.). **رَغْشٌ** **رَاضِيٌّ** for **رَاضِيٌّ** part. act., Fem. **رَاضِيَّةٌ** One who is content, well pleased; also pleasant, agreeable. **رِضْوانٌ** Grace, acceptance, favour, that which is pleasing. **مَرْضَقٌ** part. pass. Accepted, well pleased or contented. **مَرْضَاتٌ** n.a. for **مَرْضَاتٌ** D. S. Gr. T. 1, p. 276, note; The act of pleasing.—**أَرْضَى** IV. To content, please (with acc. of pers. and **بِ**). **تَرَاضَى** VI. To be pleased with one another, to be mutually agreed (with **بَيْنَ** or **بَيْنَ** **تَرَاضَى** for **تَرَاضَى** n.a. for **تَرَاضَى** D. S. Gr. T. 1, p. 111, Mutual consent.—**إِرْتَضَى** VIII. To be pleased with, pleasing to (with **لِ**).

**رَطَبٌ** *To be fresh and ripe (dates).* **رَطَبٌ** n.a. That which is green. **رُطَبٌ** collective noun, Fresh ripe dates.

**رَعَبٌ** aor. a. *To frighten, fear.* **رُعَبٌ** n.a. Fear, terror.

**رَعَدٌ** aor. a. and o. *To thunder.* **رَعَدٌ** Thunder.

**رَعَى** aor. a. on account of the guttural ع, D. S. Gr. T. 1, p. 250, To pasture, feed (cattle), to observe aright, as at 57 v. 27. رِعَايَةً n.a. A right observance. رَاعِيُّ plur. of رَاعٍ for رِعَاءً part. act. One who feeds flocks, a shepherd.

مَرْعَى Pasture.—**رَاعِي** III. To observe, respect, look at (with acc. or with ل); 2 v. 98, "Look at us;" a word to which Mohammad had a great objection, it having been derisively employed by some Jews, in whose language it had an uncomplimentary meaning.

**رَغَبَ** aor. a. To desire (with أَنْ); also to be unwilling (with أَنْ), or to dislike (with عَنْ); The passage at 4 v. 126 may be rendered either way 9 v. 121, "They should prefer themselves before him;" With إِلَى it means to supplicate. رَغْبَةً Love. رَاغِبٌ part. act. One who supplicates earnestly (with إِلَى); also one who is averse from (with عَنْ).

**رَغَدَ** To abound in good things. رَغَدًا Abundantly. رَغْمَ aor. a. To dislike, abhor.—مُرَاغَمٌ noun of place III. form, A place of refuge.

**رَفَثَ** aor. o. and i. To break in pieces. رُفَاثٌ Dust, anything broken small.

**رَفَتَ** aor. o. To be obscene. رَفْتٌ Carnal intercourse.

**رَفَدَ** aor. i. To give. رِفْدٌ A gift. مَرْفُودٌ part. pass. Given.

**رَفَرَفَ** To spread the wings. رَفْرَفٌ A pillow. رَفَعَ aor. a. To raise up, exalt, lift up (with acc. and إِلَى) part. act. Exalting, one who raises up. رَافِعٌ High. مَرْفُوعٌ part. pass. Raised on high, exalted.

**رَفَقَ** To help. رَفِيقٌ A companion, friend. دُرْفَقٌ An elbow, utility, comfort; مَرْفَقاً Comfortably;

مُرْتَفَقٌ (2nd declension) Elbows.—مَرْكَافٌ A couch, noun of place derived from the VIII. f. which means *To recline on the elbow.*

**رَقَّ** To be thin. رَقٌ A volume or scroll, generally of parchment.

**رَقَبَ** aor. o. To observe, respect, regard (with acc. and فِي). رَقِيبٌ A watcher, an observer. مَحْرِيرٌ رَقِبَةٌ Plur. رِقَابٌ A neck, a slave; 4 v. 94, "The freeing of a neck (from the yoke of slavery)."—تَرَقَبَ V. To look about one.—إِرْتَقَبَ VIII. To observe, watch. مُرْتَقَبٌ part. act. One who watches.

**رَقَدَ** aor. o. To sleep. رُرْقُدٌ n.a. Sleeping. مَرْقَدٌ A bed.

**رَقَمَ** To write, mark with diacritical points. الْرَّقِيمُ Er-Rakeem, a word, the meaning of which is in dispute; according to one interpretation it was the name of a leaden plate, on which were inscribed the names of the seven sleepers. مَرْقُومٌ part. pass. Written:

**رَقَى** aor. a. To mount a ladder (with فِي); to enchant. رَاقِيٌّ for رَاقِيٌّ n.a. An ascent. 75 v. 27 وَقَيْلَ مَنْ رَاقِيٌّ "And it is said, who is the magician (to drive away his agony)?" تَرَاقِيٌّ acc. plur. of تَرْقُوةٌ A breast-bone; see this word under ت, see also إِرْتَقَى.—لَنِي, مَشَانِي rt. VIII. To ascend (with فِي).

**رَكَبَ** aor. a. To ride (with acc.); to be carried, go on board a ship (with فِي). رَكَبٌ A company of 10 or more mounted on camels, a small caravan. رَاكِبٌ plur. of رَكْبَانٌ part. act. One who rides, mounted. رَكَابٌ collective noun, Camels. كُوكَبٌ Use of a camel in riding. II. To put together.—مُسْتَرَاكِبٌ part. act. VI. f. Lying in heaps.

**رَكَدَ** To be still. رَوَاكِدُ (2nd declension) fem. plur. of رَكِيدٌ part. act. That which is still.

**رَكَنَزَ** aor. o. and i. To fix a spear in the ground.

رِكْنَرْ A low sound, a whisper.

**رَكَسَ** To invert.—أَرْكَسَ IV. To overturn, upset.

**رَكَصَ** aor. o. To move the feet, stamp on the ground; to fly (with عَنْ); Before the words أَرْكَضَ بِرْجِلَكَ at 38 v. 41 we must understand قَيْلَ لَهُ, and between the first and last parts of the verse, we have to imagine the springing up of a fountain, or two, according to the fancy of the Commentators.

**رَكَعَ** aor. a. To have the back bent, to bow down in prayer. رَاكُونَ and رَكْعَ part. act. One who bows down.

**رَكَمَ** aor. o. To gather together in a heap. رُكَامٌ A heap; رُكَاماً In heaps. مُرْكُومٌ part. pass. Gathered in a heap.

**رَكَنَ** aor. a. To incline one's-self (with إِلَى). رُكْنٌ a stay, support, prop; hence, Princes or chiefs of the people.

**رَمَ** aor. o. and i. To repair; also aor. i. To be rotten. رَمِيمٌ Rotten; adjective of common gender.

**رَمَانَ** generic noun, Pomegranates.

**رَمَحَ** aor. a. To pierce with a lance. رِمَاحٌ plur. of رَمَحٍ A lance.

**رَمَدَ** aor. o. and i. To invade an enemy's country. رَمَادٌ Ashes.

**رَمَزَ** aor. o. and i. To nod, wink. رَمْزٌ n.a. A sign, such as a wink or nod.

**رَمَضَنَ** aor. i. To bake a sheep in its skin. رَمَضَانٌ (2nd declension) Ramadān, the ninth month of the Arabian year, said to be so named, because it originally fell in the height of summer.

**رَمَى** aor. i. To throw, cast, throw out (with acc. or

with بِ of thing); to cast aspersions upon any one (with acc. of pers.), as at 24 vv. 4, 6, and 23; At 8 v. 17 allusion is made to a miracle which was wrought at Bedr in favour of Mohammad, who, by throwing a handful of gravel into the faces of the Koreish, brought about a victory in his favour.

**رَهَبَ** aor. a. To fear (with acc. or with لِ of pers.). رَهْبَةً فِي, رَهَبَ, and رَهْبَةً ns.a. Fear; رَهْبَةً مُصْدُورِهِمْ 59 v. 13, "On account of the fear inspired in their breasts by God." رُهْبَانٌ plur. of رَاهِيٌّ A monk. رَهْبَانِيَّةً Monasticism.—أَرْهَبَ IV. To frighten, cause terror (with acc. of pers. and بِ of thing).—إِسْتَرْهَبَ X. To terrify.

**رَهْطٌ** To take large mouthfuls. رَهْطٌ n.a. A family; تِسْعَةً رَهْطٌ 27 v. 49, "Nine men of a family;" D. S. Gr. T. 2, p. 316; This word is not generally used when more than 10 men are spoken of, but in any case they must be the sons of one man.

**رَهْقَ** aor. a. To follow closely, cover; aor. i. To oppress, cause to suffer; to be given to evil practices towards (with double acc.). رَهْقٌ n.a. Folly, oppression.—أَرْهَقَ IV. To impose a difficult task on any one, afflict with troubles and difficulties (with double acc.).

**رَهَنَ** To give in pledge. رَهْنٌ Given in pledge. رَهْنٌ plur. of رَهَنٌ A pledge.

**رَهَوَ** aor. o. To go softly. رَهْوٌ n.a. A ditch or furrow. رَهَا see رَوَاسِيٍّ رَاجٌ

aor. o. To do anything in the evening or at sunset. رَوْحٌ n.a. Rest, mercy. رَوْحٌ comm. gend. A spirit, soul; 16 v. 104, "The Spirit of Holiness," or "the Holy Spirit," viz. The Angel Gabriel, who alone is intended

by this name; At 16 v. 2 it may be translated the Inspiration or Revelation, viz. the Korân. رَجَحُ fem., Plur. رَجَاحُ A wind, smell, prosperity, power. رَجَاحُ The evening, as رَوَاحُ شَهْرٍ 34 v. 11, "(It blew) for a month in the evening." Note. At the commencement of this verse we must understand the word سَخْنَانٌ q.v. رَجَحَانُ Victuals, things necessary to support life.— أَرْجَحُ IV. To drive home (flocks) in the evening.

رَادَ aor. o. To seek. رَوِيدًا Gently; رَوِيدًا is said to be equivalent to أَمْسِلُ Grant a respite; D. S. Gr. T. 1, p. 546; at 86 v. 17 the words are found in conjunction أَمْسِلُهم رَوِيدًا "Grant them a gentle respite," or "respite them for a while."— رَأْوَدَ III. To long after, desire to have intercourse with (with acc. and عَنْ); thus رَأْوَدَتْنِي (عَنْ) 12 v. 26, "She desired to lie with me;" At 12 v. 61 it means simply to solicit. يُرِيدُنَ IV. To be willing, wish, desire, intend, mean (with acc. and بِ, also with أَنْ); يُرِيدُنَ 36 v. 22 for يُرِيدُنِي aor. conditional and نِي.

رَاضَ aor. o. To exercise, or break in a colt. رَوضَةُ A rich and well-watered meadow.

رَاعَ aor. o. To frighten. رَعَ n.a. Fear, timidity. رَاغَ aor. o. To turn furtively from one thing to another (with إِلَى); to turn upon (with عَلَى). رَامَ aor. o. To seek. الْرَّومُ collective noun, The Greeks, as being subject to the Roman Empire. Note. The events mentioned at the beginning of the 30th chapter relate to the wars between the Greeks and Persians under Heraclius and Chosroes.

رَابَ aor. i. To make uncertain. رَيْبُ n.a. A doubt, calamity, as 52 v. 30, رَيْبَ الْمَنْوِنِ "Adverse fortune," literally, "the calamity of the time." رَيْبَةُ Suspicion, uncertainty.— مُرَيْبٌ part. act. IV. f. Disquieting, he or that which inspires doubt or suspicion; also one who is guilty of a crime.— إِرْتَابَ VIII. To be in doubt. مُرَتَّابٌ part. act. One who is in doubt, a sceptic.

رَاشَ aor. i. To fit feathers to an arrow. رَيشُ generic noun, Feathers; fine clothing.

رَاعَ aor. i. To grow. رَيعَ A high hill.

رَانَ aor. i. To take possession—of the heart—(with عَلَى).

زَيْدَ aor. o. To give anyone cream to eat. زَيْدٌ Froth, scum.

زَبَرَ aor. o. To pelt with stones. زَبُورٌ A book, The Book of Psalms; Plur. زَبُورُ Books, writings, Scriptures; زَبُورُ and زَبُورُ are also Plurals of زَبُورٌ A lump or large piece of iron, a divided portion, sect; زَبُورُ occurs with the first of these meanings at 18 v. 95, and زَبُورُ with the last, at 23 v. 55.

زَيْنَ aor. i. To sell dates on the tree by guess.

زَبَانِيَةُ plur. of زَبَنَةٌ, or wanting the singular, Rebels (against God), Praetorian Guards; at 96 v. 18 it appears to refer to the Angels who keep guard over Hell.

زَجَ aor. o. To pierce with the ferule of a spear; زَجاجَةً noun of unity, A thing made of glass, as a glass vessel.

زَجَرَ aor. o. To prohibit, drive away. زَجَرٌ n.a. The act of driving or prohibiting. لِزَاجِرَاتٍ fem. plur. فَالِزَّاجِرَاتِ زَجَرًا part. act. Those who drive;

37 v. 2, "And the Angels who drive forward the clouds, or drive away evil spirits, or keep men from sin." زَجْرَةٌ A single cry.—**زَجَرٌ VIII.** for اِزْجَرَ To drive away with cries, reject. مُزَدَّجَرٌ part. pass. Forbidden.

**زَجاً** aor. o. *To be easy.*—أَزْجَى IV. To propel, drive forward (with acc. and لِ or فِي). مُزَجَّاً fem. of مُزَجَّى Few, small.

**مُزَحْرٌ** To remove far from a place (with عَنْ). مُزَحْرٌ part. act. One who removes, as وَمَا هُوَ بِمُزَحْرٍ حِدَّهُ 2 v. 90, "But he shall not free himself from the punishment." Derived from زَحَّ which has the same meaning.

**زَحَفٌ** aor. a. *To proceed towards.* زَحَفٌ n.a. An army marching in a hostile manner.

**زَخْرُفٌ** Anything highly embellished, as with gilding, decoration by gilding, gold, embellishment, either real, as the flowers of the earth, 10 v. 25; or figurative, as a flowery discourse, 6 v. 112; verbal rt. زَخَرَفٌ To gild.

**زَرَبٌ** aor. o. *To construct a pen or fold for sheep.* زَرَابٌ (2nd declension) plur. of زَرَبَةٌ A rich carpet.

**زَرَعٌ** aor. a. To sow seed, give increase to, as أَنْتُمْ تَرْعُونَةٌ 56 v. 64, "Do ye give it its increase, or are We the givers of it?" زَرْعٌ Plur. زَرْوَعٌ Seed, corn, land sown with corn. زَرَاعٌ plur. of زَارَعٌ part. act. A sower.

**زَرَقٌ** aor. o. and i. *To drop dung (a bird); to have blue eyes.* زَرَقٌ plur. of أَزْرَقٌ One who has blue eyes; an enemy, such as the Greeks, whose eyes were frequently of that colour.

**زَرَى** aor. i. *To abuse.*—إِزْرَى VIII. for إِزْرَى D. S. Gr. T. 1, p. 222, To despise.

**زَعَمٌ** aor. o. *To speak, assert, generally used in*

doubtful matters; to suppose, think, imagine, fancy, to be of opinion (with acc. or with أَنْ). زَعْمٌ n.a. Fancy, imagination. زَعِيمٌ A surety, one who vouches for or guarantees another.

**زَفٌ** aor. o. *To carry home the bride in procession;* aor. i. To hasten, go with hurried steps.

**زَفَرٌ** aor. i. *To send forth a deep breath.* زَفِيرٌ A deep sob; properly, the first part of the braying of an ass, as شَهِيقٌ is the second; at 11 v. 108 these words may be rendered "Sobbing and sighing;" at 25 v. 13 the term زَفِيرًا is applied to the roaring of flames.

**زَقَمٌ** *To swallow speedily.* أَلْزَقُومُ A tree growing in the midst of Hell, for a description see ch. 37 v. 60; The tree after which this infernal production was named bears a kind of intensely bitter almond.

**زَكَرِيَّا** Zacharias.

**زَكِيٌّ** or more properly زَكَا aor. o. *To grow, to be pure, or purified.* زَكُوتَةٌ pronounced, and sometimes written زَكَّوَةٌ or زَكُوتَةٌ like صَلَوةٌ or صَلَاتَةٌ, D. S. Gr. T. 1, p. 36, Purity, a portion of one's substance given in order to purify the rest, i.e. Alms; خَيْرًا مِنْهُ زَكُوتَةٌ 18 v. 80, "One more righteous than he," literally, "Better as to purity." زَكِيٌّ Pious, righteous. أَزْكَى for أَزْكَى comp. form, Purer, more righteous; أَزْكَى 18 v. 18, "The purest and best food." زَكِيٌّ II. To purify, justify (with acc. of pers. and بِ of thing).—إِزْكَى and تَرْكَى V. To endeavour to be pure and holy, to give part of one's substance in alms, as at 92 v. 18.

**زَلٌ** aor. i. *To slip.*—أَزْلَلٌ IV. To cause to slip or fall (with acc. and عَنْ). إِسْتَزَلَ—X. same as مُزَلٌ, but with acc. of pers. and بِ.

**زلزال** To shake, shake to and fro. **زلزال** n.a. The act of shaking; ٩٩ إِذَا زُلْزِلتَ أَرْضُ زِلْزَالَهَا; "When the earth is shaken by an earthquake;" literally, "by its shaking." **زللة** A shock—of an earthquake.

**زلف** To draw near. **زلقة** Nearness, proximity, a near approach; **زلقة** Near at hand; Plur. **زلف**; The phrase **زلقا مِنَ الْلَّيْلِ** at ١١ v. ١١٦ signifies those hours of the night which commence at the close of day, and those of the day which commence at the close of night; There are other ways of spelling this word, such as **زُلقا**, **زُلقى** and **زُلقى**, the last being a noun in the singular, having the same signification as **زُلق**, and of the second declension, D. S. Gr. T. ١, p. ٤٠٢.—**زلف** IV. To bring near, cause to approach (with acc. and ل).

**زلق** aor. o. To slip. **زلق** A place in which the feet are liable to slip.—**زلق** IV. To cause to slip or fall (with acc. of pers. and ب).

**زلم** To wander about. **زلام** Plur. **أَزْلَام** Headless arrows used by the ancient Arabs for purposes of divination, a superstition forbidden by the Korân; for a curious illustration of this custom see Ezekiel ch. xxi. v. 21.

**زمرا** aor. i. To play upon a wind instrument. **زمرا** plur. of **زمرا** A crowd of men; **زمرا** In crowds. **زممل** aor. i. and o. To limp.—**زممل** part. act. of **ازمل** V. f. D. S. Gr. T. ١, p. ٢٢٠, To wrap one's-self in a garment. The epithet **المُزممل** is applied to Mohammad in the ٧٣rd ch. because at the moment it was communicated to him he was wrapped in a mantle either asleep or at prayers; so say the commentators.

**زمبر** To flash with anger (an eye). **زمبر** Excessive cold, by some interpreted to mean the Moon; original root **زم** To be violent.

**زنجبيل** Ginger, with which the water of Salsabeel, a fountain in Paradise, is to be flavoured.

**زم** no verbal root, An excrescence behind the hoofs of goats. **زنيم** Spurious, illegitimate.

**زنى** aor. i. To be guilty of fornication. **زنى** n.a. Fornication. **زن** and with the article **الْزَنِي** and **الْزَنِيَّة** part. act. One who is guilty of fornication.

**زهد** aor. a. To abstain; aor. i. To have in low estimation. **زاهد** part. act. One who esteems lightly, or holds in low estimation (with فـ of thing).

**زهر** aor. a. To be resplendent. **زهرة** A flower, splendour.

**زدق** aor. a. To be full of marrow (a bone); to vanish, disappear, perish. **زاهق** part. act. That which vanishes away. **زهوق** Vain, perishable.

**زاج** aor. o. To stir up strife. **زوج** Plur. A companion, mate, spouse, husband or wife, an individual when consorting with another; that in which individuals are united, as a kind, species, class, or sex, also a pair, a couple; Examples, ٣١ v. ٩, **فَأَنْبَتَنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ** "And we have caused (vegetables) to spring up in it of every generous species;" **فيهما ون** ٥٥ v. ٥٢, "In each (garden) there shall be two kinds of every fruit," or it may be "Two pairs of every kind;" thus at ١١ v. ٤٢ the words **وَنْ كُلِّ زَوْجَيْنِ آتَنَيْنِ** may either be rendered two, or two pair, of every kind, so also at ١٣ v. ٣, ٦ v. ١٤٤ and elsewhere; for the use of **إِنْتَيْنِ** with the dual see D. S. Gr.

T. 2, p. 315, where he translates زوجين أثنيين "Two individuals," a reading which is supported by the passages at 51 v. 49, where زوجين must of necessity have the meaning of two individuals paired together, and at 15 v. 88, where آزواجاً means simply "individuals," or "certain of them;" وآخر من شمله آزواجاً 38 v. 58, "And other (matters) of a similar kind shall be in conjunction with it;" In this passage there appears to be an ellipse, آخر for آخر in virtue of its comparative form being put in the singular, D. S. Gr. T. 2, p. 304; it is also written آخر, see 3 v. 5.—زوج II. To give in marriage (with double acc.) ; to wed to (with acc. and ب) ; to join together ; وإنما آلتقوس زوجت 81 v. 7, "And when the souls shall be joined (to their bodies); " At 42 v. 49 it means to make of two kinds, to make or give conjointly.

زاد aor. o. To take provisions. زاد Provision for a journey.—ترد V. To provide one's-self for a journey.

زار aor. o. To visit. زور False, a falsehood.—ترادر VI. To decline (with عن) تزادر 18 v. 16 is for تزادر 3 pers. fem. sing. aor.

زال aor. o. To cease, cease to be in a place, fail, perish, as ان ترزا 35 v. 39, "Lest they fail;" to decline, as إن كان مكرهم لتزول منه آليبال 14 v. 47, "Even though their craftiness were such that the mountains should be moved by it;" literally, "should cease to remain in their places, or incline downwards (like the Sun)." زوال n.a. A declining, declination as of the sun from the meridian, in which sense it is figuratively employed at 14 v. 46.

زات aor. i. To dress food with oil. زيت Oil.

زنون collective noun, The olive, olives. زيتون noun of unity, An olive, an olive-tree.  
زان aor. i. To be increased, to increase, cause to increase, give an increase to (with acc. of pers. and في or with double acc.) ; to exceed in number ; أو زيدون 37 v. 147, "Or there were more in number;" to make an addition to (with على). زيد Zeid, Mohammad's freedman and adopted son, whose wife Zeinab Mohammad married after her divorce from Zeid ; see ch. 33. زياد An increase, addition. مزيد An accession, increase, addition.—ازداد for زادان VIII. D. S. Gr. T. 1, p. 222, To increase, suffer an increase, or be increased by (with acc.) ; as ازدادوا تسعاً 18 v. 24, "And they suffered an increase of nine (years)." زع aor. i. To be inclined downwards, to become dim (the sight), turn aside, deviate (with عن). زبغ n.a. Perversity.—انزع IV. To cause to deviate, render perverse.

زال aor. i. and a. To cease (with في). زيل II. To make a separation (with بين) تزيل V. To be separated one from the other.

زان aor. i. To adorn. زينة An ornament, as apparel at 7 v. 29, or trinkets, etc., pomp ; sometimes used collectively for ornaments, as at 20 v. 90 and elsewhere ; At 20 v. 61 يوم الزينة means the day of the solemn feast, when the temples and other buildings were decked out in olden times.—زين II. To adorn, prepare (with acc. and ب or في) ; to deck a thing out (with specious arguments, or otherwise), to make it appear pleasing (with acc. and ل) لزين لهم 15 v. 39, "Verily I will make (their disobedience) appear pleasing to them on the Earth."—ازين for تزين V. D. S. Gr. T. 1, p. 220, To be adorned.

س

سَ an adverb prefixed to the aorist tense of verbs, and giving them a future signification; it is considered as an abbreviation of سَوْفَ q.v.; thus سَأَوْيِ إِلَى جَبَلٍ 11 v. 45, "I will betake myself to a mountain," see أَوْيٌ; it is likewise used in conjunction with other prefixes, as فَسَيُكَفِّرُكُمْ لَهُ 2 v. 131, "And God will suffice thee (as a protection against) them," see كَفَّ.

aor. a. To ask, interrogate, ask for, demand (with acc. of pers. and أَنْ, also with double acc. or with acc. of pers. and بْ or عَنْ); to pray to (with acc.), as at 55 v. 29; Imperat. إِسْأَلْ and سَأْلُ. Note. Verbs whose second radical is hamzated are frequently declined after the manner of concave verbs. سُؤْلُ A request, petition. سُؤْلُ n.a. The act of demanding. سَائِلُ part. act. One who asks, demands, etc., a beggar, as at 93 v. 10. مَسْوُلُ part. pass. That which is demanded or inquired into; at 17 vv. 36 and 38 it refers to those things which shall be inquired into at the day of judgment.—VI. To ask or make inquiries of one another (with عَنْ), as أَذْكُرُ الَّذِي عَنْ تَسَاءَلُونَ يَهُ 4 v. 1, "About whom ye have discussions one with another, or in whose name ye beseech one another;" سَائِلُونَ which may also be spelt تَسَاءَلُونَ is here put for تَسَاءَلُونَ D. S. Gr. T. 1, p. 220.

**سُمِّ** aor. a. To disdain, dislike, scorn (with **أَنْ**, or with **مِنْ** of thing).

**سَبَّ** aor. o. *To cut, revile.* **سَبَّ** Plur. A rope, cord, lien or that by which one thing is connected with another, as a path, way, means

وَاتَّيْنَاهُ مِنْ كُلِّ سَمَاءٍ سَبَبًا  
to an end, a cause; v. 83, "And we gave him a  
means to accomplish every end, so he followed  
his way;" 38 v. 9, "Let  
them then ascend into the tracts (of Heaven)."

سَبَّاً Sabā', v. سَبَّى .

**سبت** aor. o. and i. *To rest, celebrate the Sabbath.*  
**سبت** The Sabbath; at 7 v. 163 and elsewhere reference is made to the story of certain Jews who resided at Elath on the Red Sea in the time

who resided at Bethlehem on the Sabbath day, the son of David, and who were turned into apes for catching fish on the Sabbath day. سبات Rest.

**سَبَحَ** aor. a. *To swim*, roll onwards, perform a daily course (with فِي). **سَبَحٌ** n.a. The act of swimming, occupation in worldly affairs. **سَابِحٌ**

part. act. One who swims or moves with a swimming motion, applied to Angels at 79 v. 3 or according to another of several inter-

interpretations, to ships. سُبْحَانَ اللَّهِ; Praise; سُبْحَانَهُ are adverbial expressions in which there is an ellipse of the verb أَسْبَحْ, as "The praise of God," or "by praising him," for "I

celebrate the Praise of God," etc., hence it is  
that the word سُبْحَانَ appears in the accus., see  
D. S. Gr. T. 1, p. 502, and T. 2, p. 82;

37 v. 159; In this and similar passages there would appear to be also an ellipse of the verb تَعَالَى: At 28 v. 68 this

deficiency is supplied, and the passage then reads thus, "I celebrate the Praise of God,

and may He be far exalted above that which they impute to Him." — سُبْحَانَهُ II. To sing praises (with لِ of pers.), celebrate praises (with بِ),

The act of praise. سَبَّحٌ part. act. One who celebrates praises.

سَبَطٌ aor. a. To be lanh (hair). سَبَطٌ Plur. أَسْبَاطٌ A tribe (of the children of Israel).

سَعَ aor. a. and i. To make a number up to seven. سَعَ fem., سَعْهٌ masc. Seven, see عَشْرٌ سَعْونَ سَعْ سَعْ fem., سَعْهٌ masc. Seven, see عَشْرٌ سَعْونَ سَعْ سَعْ سَعْ سَعْ A wild-beast.

سَعَ aor. o. To be long and trailing on the ground (a garment). سَابَقَةٌ A coat of mail.—أَسْبَحَ IV.

To cause to abound (with acc. and على of pers.).

سَبَقَ aor. i. and o. To be in advance of (with acc.); precede (with لِ); to go before (with acc. and إِلَى or بِ); pass before, go forth previously, as a sentence of condemnation (with على of pers. and مِنْ), with which meaning it appears at 11 v. 42; or a promise of eternal happiness (with لِ of pers. and مِنْ), as at 21 v. 101; to happen previously, pass by, surpass, get the better of (with acc.); With بِ it may sometimes be rendered to do previously, as مَا

7 v. 78, "No created being has committed this (crime) before you;" to prevent, in the old sense of to be beforehand with (with acc. of pers. and بِ); thus at 21 v. 27 "لَا يَسْبِقُونَهُ بِالْقَوْلِ

"They do not prevent him in their speech." سَبَقَ n.a. The act of preceding. سَابِقٌ part. act. One who

precedes or outstrips in a race; At 56 v. 10 we find the word آسَابِقُونَ repeated, probably to give force and dignity to the expression,

which may there be rendered "The leaders on earth and in Heaven," viz. those who having been the first to embrace the Faith, shall be the first in Paradise. مَسْبُوقٌ part. pass. One who is surpassed or beaten in a race;

Sale translates this word "prevented," a meaning it may well bear in the two instances in which it occurs.—إِسْتَبَقَ III. To strive to excel or reach before another (with إِلَى). VIII. To strive one with another in a race, or to reach a goal (with acc.).

سَبَلٌ Rain, no verbal root. سَبِيلٌ Plur. (com. gend.) A way, road; a cause or reason, as at 9 vv. 92 and 94, where it means "a cause of reproach;" إِبْنُ آلِهِ A traveller; سَبِيلُ آلِهِ The path of duty to God; it frequently means an expedition or war made by believers to propagate the Mohammadan faith; a necessity, as لَيْسَ عَلَيْنَا فِي الْآمِمِينَ سَبِيلٌ 3 v. 69, "There is no necessity incumbent upon us (to pay or observe justice) towards the Heathen."

سَبَقَ aor. i. To take captive. سَبَقَ Sabā', called in Scripture "Sheba," a city of Yemen destroyed by the inundation of El 'Arem; it took its name from Sabā', the great grandson of Kahtān or Joctan.

عَشْرٌ سَتَّ for سَدَسٌ fem. Six; masc. سَتَّةٌ, see سَتَّ. سِتُّونَ, Oblique سِتِّينَ Sixty.

سَتَّرٌ aor. o. To cover. سَتَّرٌ A veil, covering. part. pass. Spread over as a veil.—إِسْتَرَ VIII. To hide one's-self.

سَجَدَ aor. o. To be humble, submit one's-self, bow down in adoration with the forehead touching the ground, to worship (with لِ). سَجَدَةٌ Adoration. Plur. سَاجِدٌ and سَجَدَ part. act. One who bows down. مَسَاجِدٌ Plur. (2nd declension) A place of adoration, mosque; 17 v. 1, وَمِنَ الْمَسَاجِدِ آخَرَامٍ إِلَى الْمَسَاجِدِ الْأَقْصَى "From the sacred temple at Mecca to the further mosque at Jerusálem," or as Beidawee explains it, to the Holy House there; for at that time there was no mosque behind it.

**سَجَرَ** aor. o. *To utter a cry, as a camel to her foal; to pour forth, fill with water, to burn (with فِي).* مَسْجُورٌ part. pass. وَأَبَخَرَ الْمَسْجُورَ 52 v. 6, “By the ocean poured forth over the earth.” — **سَجَرَ** II. To swell and become turgid (the ocean).

• **سَجَلَ** *To pour forth.* سِجْلٌ which is spelt in various ways, has also sundry significations; by some it is supposed to mean the Angel who inscribes men's actions in a book, rolling it up at their death; or it may be the name of a certain scribe of Mohammad, or a written scroll; for the construction of the words كَطْيٰ الْسِّجْلِ لِكِتَبٍ 21 v. 104, see D. S. Gr. T. 2, p. 164; see also his Chrestomathie Arabe, T. 3, p. 231. نَجِيلٌ Baked clay of which the stones were formed which were said to have been rained down from Heaven upon Sodom, and also upon the “Companions of the Elephant” mentioned in chap. 105.

**سَجَنَ** aor. o. *To imprison.* مَسْجُونٌ part. pass. Imprisoned. سِجْنٌ A prison. سِجِينٌ The register in which the actions of the wicked are recorded, or the place where it is kept.

**سَجَا** aor. o. (also written سَجَى) *To be quiet, tranquil or dark (the night).*

**سَحَبَ** aor. a. *To drag along the ground (with فِي).* سَعَابٌ A cloud, clouds, sometimes used as a collective noun.

**سَحَتَ** *To destroy utterly, eradicate.* سُحْتٌ Unlawful, forbidden by law.—**اسْحَتَ** IV. same as primitive form (with acc. of pers. and بِ).

**سَحَرَ** aor. a. *To gild, enchant, bewitch (with acc. and بِ).* سَحْرٌ Sorcery, enchantment.

Plur. سَاحِرٌ The early dawn. Plur. سَاحَرٌ part. act. A magician, sorcerer. سَحَرٌ

A great magician. مَسْحُورٌ part. pass. One bewitched, deluded by sorcery.—**مَسْحُورٌ** part. pass. II. f. Bewitched.

**سَحَقَ** *To beat small, and سَحَقَ To be far off.* فَسُحْقًا n.a. The act of being far off; 67 v. 11, “Far then be (pardon) from them;” an ellipse for فَإِنَّهُمْ أَنَّهُمْ سُحْقًا God has removed them far away in respect of pardon.” سَحِيقٌ Far distant. إِسْحَقٌ Isaac (2nd declension) D. S. Gr. T. 1, p. 404.

**سَحَلَ** *To strip off the bark.* سَاحِلٌ Shore of a river or sea.

**سَاخِرٌ** aor. a. *To ridicule (with وَنْ of pers.).* سَخِيرٌ part. act. One who turns to ridicule. A jeer, ridicule; at 43 v. 31 it means One who is compelled to serve without payment.—**سَخَرَ** II. To subject (with acc. and لِ); to compel any one to work without payment; at 69 v. 7 it is used with the acc. and عَلَى of pers. and may there be rendered “He caused it to assail them.” مَسْخَرٌ part. pass. Subjected, compelled to serve or work.—**إِسْتَسْخَرَ** X. To turn anything to ridicule.

**سَخَطٌ** aor. a. *To be angry (with عَلَى).* Wrath.—**أَسْخَطَ** IV. To incense.

**سَدَ** aor. o. *To obstruct, stop up.* سَدٌ n.a. or سَدَ A mountain, an obstacle, rampart, bar; أَسْدَيْنِ 18 v. 92 oblique dual, “The two mountains,” supposed to be situated in Armenia, or on the borders of Turkistan. سَدِيدٌ Well-directed, convenient or opportune.

**سَدَرَ** *To let down the hair.* سَدَرٌ generic noun, The Lote-tree. سَدَرَةٌ noun of unity, A single Lote-tree; بِسَدَرَةٍ الْمُبْتَهَى 53 vv. 14 and 16, The Lote-tree, beyond which no creature can pass;

allusion is made to it in Moore's Lalla Rookh.

"Farewell, ye vanishing flowers, that shone,  
In my fairy wreath, so bright and brief;  
Oh! what are the brightest that e'er have blown,  
To the Lote tree springing by Allah's throne,  
Whose flowers have a soul in every leaf."

**سَدَسْ** aor. o. *To take a sixth part.* سُدُّس A sixth part. سَادِسْ The sixth.

**سَدَا** aor. o. *To stretch out the hand towards any one.* سُدَّى Neglected, uncared for.

**سَرَّ** aor. o. *To cut the navel string,* to make glad, rejoice. سُرُور n.a. Joy. سِرَّ A secret; Secretly, in private. سِرِّ plur. of سَرِير A couch, throne. سَرَّا Joy, joyful state. سَرَّا (2nd declension) plur. of سَرِيرَة A secret. مَسْرُور part. pass. Rejoiced.—**أَسْرَرَ** IV. To conceal, and also to reveal or manifest (with acc.); At 10 v. 55 and 34 v. 32 it seems doubtful which of these meanings is intended to be conveyed; to entrust a secret (with إِلَيْ), hold a secret conversation (with acc. or with لِ of pers.). إِسْرَار n.a. A secret.

**سَرَبَ** aor. o. *To enjoy free pasture (a camel).* سَرَب A pipe for the conveyance of water; سَرَبًا 18 v. 60 may be translated "as it were in a tunnel;" the fish there mentioned being supposed to have swum in that manner under the sea. سَرَات A mirage, deceitful appearance, as of water in the desert. سَارِب part. act. One who goes forth freely and carelessly.

**سَرَبَلَ** *To put on the garment called سَرَبَل.* سِرَبَل (2nd declension) plur. of سِرَبَل A garment, either generally, or a coat of mail; at 16 v. 83 it is used in both senses.

**سَرَاجَ** aor. o. *To saddle;* and *To skin.* سِرَاج

A lamp, or rather a candle, the receptacle being called قَنْدِيلٌ.

**سَرَحَ** aor. a. *To let (a flock) go free to pasture at liberty;* to lead out to pasture in the morning.

Dismissal.—**سَرَحَ** II. To dismiss freely, divorce (with acc. of pers. and بِ). تَسْرِيحَ n.a.

Dismissal, divorce.

**سَرَدَقَ** aor. o. *To perforate.* سَرَدَق n.a. Work made of rings woven together, as chain armour.

**سَرَدَقَ** To cover with an awning. سُرَادِقَ 18 v. 28, Smoke which surrounds and covers after the manner of a tent.

**سَرَعَ** To be quick. سِرَاعَ Plur. Swift, prompt, hastening; سَرِيعُ الْجَسَابِ Swift at taking account; سِرَاعًا Suddenly, hastily. أَسْرَعُ (2nd declension, comp. form) D. S. Gr. T. 1, p. 403, Very swift, swiftest.—**سَارَعَ** III. To hasten emulously, or in company with others (with لِ or فِي of pers. or thing; also with إِلَيْ).

**سَرَفَ** aor. o. *To eat away (the leaves of a tree).*—**أَسْرَفَ** IV. To be prodigal, extravagant, to exceed bounds, transgress (with عَلَى or فِي). إِسْرَاف n.a. The act of exceeding bounds, extravagance, transgression. مُسْرَفُ part. act. One who is guilty of excess, extravagant, a transgressor.

**سَرَقَ** sor. i. To steal. سَارِقَ part. act. One who steals.—إِسْتَرَقَ VIII. To take away by stealth, as سَرَقَ الْأَسْمَاعَ 15 v. 18, "He listened by stealth," as the Genii to the conversation of the angels.

**سَرَمَدَ** Perpetual; سَرَمَدًا Perpetually, a word apparently of mixed Persian and Arab origin.

**وَاللَّيْلِ إِذَا يَسِرَّ** aor. i. To travel by night; سَرَى 89 v. 3, "By the night when it passeth away;" يَسِرَّ is here written by poetic licence

for يَسِّرِی on account of the pause—وقف—at the end of the verse; D. S. Gr. T. 2, p. 496.

سَرِی A rivulet.—أَسْرَی IV. To travel by night; with ب it becomes transitive, To cause to travel, thus at 20 v. 79 (says) “أَنْ أَسْرِي عَبَادِی” (say-ing) Take my servants for a journey by night,” see آن.

aor. a. To spread out.

aor. o. To write. أَسَاطِير Fables, idle tales; This word, a plural of the 2nd declension, seems to be derived from the Greek *iστορία*, but the sing. is doubtful. مَسْطَرُون part. pass. Written. مُصَيْطَرُ also spelt مُصَيْطِرُ One who presides over, a manager of affairs. مُسْتَكِرٌ part. pass. VIII. f. Written.

سَطَا aor. o. To attack with violence (with ب of pers.).

وَسَعَ see سَعَ.

سَعَ aor. a. To be fortunate (a day); and سَعَد To be happy (a man). سَعِيد Happy, blessed.

سَعَر aor. a. To light a fire. سَعِير fem. A burning fire, Hell. سَعْرُ Madness.—سَعَر II. To cause to burn fiercely.

سَعَی aor. a. on account of the guttural ح, To go hastily (with إلی); to run, be diligent, purpose, to endeavour labour or strive after (with acc. also with ل or فی) يَسْعَی; (فی ل) يَسْعَی 80 v. 8, “But as for him who comes to thee striving after (good).” سَعْی n.a. The act of going quickly or hastily, an endeavour; فَلَمَّا 37 v. 100, “And when he had attained such an age that he could assist him in his work;” وَسَعَی لَهَا سَعِيهَا” 17 v. 20, “And diligently strives after it;” Literally, “And endeavours after it with its endeavour;” the

noun of action being added to the verb to give energy to the expression—لِتَأْكِيد.

سَعَبَ aor. o. To suffer from hunger and want. مَسْعَبَة Famine.

سَقَعَ aor. a. To pour forth. مَسْفُرَج part. pass. Poured forth.—مسافِح part. act. III. f. One who commits fornication.

سَفَرَ aor. i. To sweep (a house), go on a journey. سَفَرْرُ Plur. أَسْفَارُ A journey; أَسْفَارُ is also the plur. of بَقْرُ A large Book or Tome. سَفَرَةُ plur. of سَافِرُ A scribe.—أَسْفَرَ IV. To shine, brighten (the dawn). مَسْفِرَ part. act. Shining.

سَقَعَ aor. a. To strike with the wings (a bird when fighting), to drag along (with ب), as at 96 v. 15, “لَنَسْفَعَا بِالنَّاصِيَةَ” Verily we will drag him by the forelock; where instead of the ن of the second energetic form of aorist, the tanween of the fathā is used, see D. S. Gr. T. 1, p. 156.

سَفَكَ aor. i. To shed (blood).

سَفَلَ aor. o. To be low. سَافَلَ part. act. One who is low, vile, abject; عَالِيَّهَا سَافَلَهَا 11 v. 84, “Upside down.” أَسْفَلُ Fem. سَفَلَی comp. form, Very low, lower, lowest.

سَفَنَ aor. i. To scrape off the skin. سَفِينَة A bark, ship; at 29 v. 14 The Ark.

سَفَهَة To make a fool of (any one), render foolish, as مَنْ سَفَهَ نَفْسَهُ 2 v. 124, “He who has made a fool of himself.” سَفَهَ n.a. Folly; سَفَهَهَا Foolishly. سَفِينَةُ Plur. سَفَهَاتَا (2nd declension) A fool, foolish, silly, ignorant; سَفِينَتَا 72 v. 4, “The foolish individual amongst us,” viz. Iblees, or a rebellious spirit. سَفَاهَةُ Folly.

سَقَرَ Tb injure by heat (the sun). سَقَرْ fem. Hell-fire (2nd declension), supposed to be of foreign origin, D. S. Gr. T. 1, p. 405.

**سَقَطَ** aor. o. To fall (with **فِي أَنْدِيهِمْ**; **(فِي كِتَابَةٍ)** or vague expression 148, an instance of a **كِتَابَةٍ** or vague expression substituted for another, and meaning "They grievously repented." **سَاقِطٌ** part. act. Falling.—**أَعْلَى** III. To let fall (with acc. and **عَلَى**).—**أَسْقَطَ** IV. To cause to fall (with acc. and **عَلَى**).  
**سَقَّفَ** aor. o. *To roof over.* **سَقْفٌ** Plur. A roof.  
**سَقَمَ** aor. a. *To be ill.* **سَقِيمٌ** Sick, ill.  
**سَقَى** aor. i. To water, give drink to (with double acc.); In the Pass. to be given (water, etc.) to drink, see D. S. Gr. T. 2, p. 123; When meaning simply to be watered, as at 13 v. 4, the Passive verb governs its complement by means of the preposition **بِ**, as **يُسْقَى بِمَاءً وَاحِدًا**, or the verb may here be taken in an impersonal sense "Rigatum est," with an ellipse of **عَلَيْهَا**; by some however it is written **تُسَقَّى**; so again at 14 v. 19, and similar passages, **وَيُسَقَّى مِنْ مَاءً صَدِيدًا** "And he shall be given to drink of a putrid liquid," where we may understand an ellipse of the word **شَيْئًا** **سِقَايَةٍ** n.a. The act of giving drink to, also a drinking cup. **سُقَيْيٌ** for (2nd declension), final **يِ** when preceded by **يِ** being changed into short alif, D. S. Gr. T. 1, p. 111, A watering; At 91 v. 13 where this word occurs there is a considerable ellipse, "فَتَالَّهُمْ رَسُولَ اللَّهِ نَاقَةَ اللَّهِ وَسَقِيَاهَا" And the apostle of God said unto them (let alone—God's she-camel and (do not hinder) her drinking."—**أَسْقَى** IV. To give drink to, to water (with double acc.).—**إِسْتَسَقَى** X. To ask any one for drink (with acc. of pers.).

**سَكَبَ** To pour forth. **مَسْكُوبٌ** part. pass. Poured forth, flowing.

**سَكَتَ** aor. o. *To be silent, appeased—anger—(with عَنْ of person).*

**سَكَرَ** aor. i. *To fill a vessel; and سَكَرٌ aor. a. To be drunk.* **سَكَرٌ** Intoxicating drink, especially Date-wine. **سَكَرَةٌ** properly, Drunkenness, stupefaction; **سَكَرَةً الْمَوْتَ** 50 v. 18, "The agonies of death." **سَكَارَى** plur. of **سَكَارَانُ** Drunken.—**سَكَرَتْ** II. To make drunken; **سَكَرَتْ** 15 v. 15, "Our eyes are intoxicated," i.e. bewildered.

**سَكَنَ** aor. o. To be quiet, rest, dwell (with **فِي**); dwell with (**إِلَى**); inhabit (with acc.).

**سَكَنٌ** Any means of rest or quiet, a habitation. **سَاكِنٌ** part. act. That which remains quiet; at 25 v. 47 speaking of the Shadow at daybreak it means "fixed," either by the Sun's neglecting to rise, or rising always in the same place. **سِكِينٌ** comm. gend. A knife. **سِكِينَةٌ** Tranquillity, security; a word variously interpreted, but probably referring to the Hebrew *Schechinah* **שְׁכִינָה** The Divine presence which appeared on the Mercy seat of the Ark. **سَاسَكَنُونُ** (2nd declension) plur. of **سَكَنَ** A habitation. **مَسْكَنَةٌ** Poverty, misery. **مَسْكُونُونُ** part. pass. Inhabited. **مَسَاكِينُونُ** Plur. **مَسَاكِينٌ** (2nd declension) Poor.—**أَسْكَنَ** IV. To make to dwell, cause to abide (with double acc. also with **بِ** or of place); to quiet.

**سَلَّ** aor. o. *To bring out.* **سُلَّ** An extract.—

V. To withdraw one's-self privately.

**سَلَّسَلٌ** see **سَلَّايسَلٌ**.

**سَلَبَ** aor. o. To snatch away from (with acc. of pers. and thing).

**سَلَحَ** aor. a. *To void excrement.* **أَسْلَحَةٌ** plur. of **بِلَاحٌ** comm. gend. Arms, weapons.

**سُلْخ** aor. o. *To flay, pluck off, withdraw (with acc. and مِنْ).* VII. *To pass away, pass by (with مِنْ).*

**سَلَسَلَ** Salsabeel, name of a fountain in Paradise.

**سَلَسَلَ** *To join chainwise one thing to another.*

**سَلَسَلَةُ** Plur. سَلَسَلَةُ (2nd declension) A chain.

**سَلِطَةٌ** aor. a. *To be hard.* سُلَطَانٌ comm. gend. Power, authority, demonstration, argument, convincing proof; "My power;" the final ة is called هَاجَّ لَوْقَفْ, for which see D. S. Gr. T. 1, p. 459.—**سَلَطَةٌ** II. *To give power or authority, to make victorious (with acc. and عَلَى).*

**سَلَفَ** aor. o. *To harrow, to pass or be past, to go or happen previously;* 2 v. 276, "Then shall that which is past be (forgiven) to him," or no account shall be required of him. **سَلَفَ** n.a. A precedent.—**أَسْلَفَ** IV. *properly, to pay for goods beforehand, but in the Korân it must be understood of the actions done in this life, which are, as it were, sent before us.*

**سَلَقَ** aor. i. *To throw on the back, throw down backwards, to abuse (with acc. and بِ).*

**وَسَكَكَ** aor. o. *To cause to go or walk, as فِيَهَا سُبْلًا* 20 v. 55, "And has made you to walk in it by paths;" to cause to enter (with acc. of pers. or thing, and فِي of place, or with double acc.); سَكَنَاهُ 26 v. 200, "We have caused it to enter;" both here and at 15 v. 12 the word لَكْفَرْ "unbelief" must be understood; سَكَكَ also means simply to walk (with acc. of place), thus 71 v. 19, "That ye may walk in its spacious paths."

**سَلَمٌ** aor. a. *To be safe and sound.* سَلَمٌ Peace.

**سَلَمٌ** comm. gend. Obedience to the doctrines of El Islâm. سَلَمٌ A treaty of peace or submission, a captive. سَالِمٌ part. act. One who is safe. سَلَامٌ Peace, safety, a greeting of peace, security; آسَلَامٌ One of the names of God; دَارُ آسَلَامٍ Paradise, the abode of peace; at 21 v. 69 it may be interpreted "a means of security;" the fire into which Abraham had been thrown by Nimrod not only having left the former uninjured, but also destroyed his enemies. سَعْمٌ comm. gend. A ladder. سَلِيمٌ Perfect, sincere. سَعْيَانٌ (2nd declension) Solomos.—**سَلَمٌ** II. *To preserve, give salvation, deliver, hand over (with acc. and إِلَى or إِلَيْهِ of pers.); to submit to a judgment, salute (with عَلَى أَنْقِسْكُمْ);* 24 v. 61, "Salute the people of the House" (as being of your own people), literally, "Salute yourselves." سَلِيمٌ n.a. A salutation, submission, resignation. سَلَمَةٌ fem. part. pass. Handed over, sound.—**أَسْلَمَ** IV. *To submit, commit (with acc. and إِلَى); to resign one's self (with إِلَى); to profess El Islâm.* إِسْلَامٌ n.a. The act of resignation to God; آسَلَامٌ El Islâm, the only true Religion which according to Mohammad was professed by all the Prophets from Adam downwards; from the words of the Korân 49 v. 14 it would appear to be rather the profession of faith than the faith itself; the latter, which is from the heart, is called آلِيمَانٌ; upon this point however there are differences of opinion among the Moslems. مُسْلِمٌ part. act. One who resigns himself to God, a Moslem, one who professes the faith of El Islâm.—**مُسْتَسْلِمٌ** part. act. X. f. One who submits to judgment.

سَلَّ aor. o. *To be careless about a thing.* سَلَّ for سَلَّ (2nd declension) generic noun, Quails.

سَمَّ aor. o. *To poison, penetrate.* سَمَّ n.a. A hole; سَمَّ اخْتِيَاطٌ The eye of a needle; this name is given in the East to the small doorway for foot passengers at the side of a large gateway; see S. Matthew chap. xix. v. 24. سَمُومٌ sem. generic noun, *The Simoom*; a pestilential scorching wind, which it is said shall penetrate into the bodies of the damned; it was from the fire of this wind that the Jinn or dæmons were created, see 15 v. 27.

سَمَدٌ To stand in astonishment, to idle. سَامِدٌ part. act. One who passes his time in vanities.

سَمَرٌ aor. o. *To pass the night in conversation.* سَامِرٌ part. act. One who converses by night. سَامِرٌ or سَامِرٌ The Samaritan, a name given to an individual who is said to have made the Golden Calf for the Children of Israel.

سَمَعٌ aor. a. *To hear (with acc.); hear of (with بِ); to hearken, listen, hearken to (with لِ);* 36 v. 24, "Then hear me;" D. S. Gr. T. 1, p. 459. سَمَعٌ n.a. *The act of hearing, hearing.* سَمِيعٌ One who hears. سَمَاعٌ One who is in the habit of hearkening, D. S. Gr. T. 1, p. 322.—*اسْمَاعٌ* IV. To make to hear (with double acc.); at 19 v. 39 *اسْمَاعٌ يَبْلُغُ* is by some understood as a verb of admiration, "How sharp shall be their hearing," viz. that of the Infidels; D. S. Gr. T. 2, p. 585; according to another interpretation *اسْمَاعٌ* is here the imperative of the iv. f. "Do thou cause them to hear;" the same remark applies to 18 v. 25, where however the expression, if understood in the imperative, must be taken as ironical, "Do thou cause

(God) to hear." مُسْمِعٌ part. act. One who makes to hear. مُسْمَعٌ part. pass. One who is made to hear; وَاسْمَعْ غَيْرَ مُسْمَعٍ 4 v. 48, "And hear without being made to (hear or) understand;" out of numerous explanations of this passage none seem quite satisfactory; possibly the words being used by Jews to annoy Mohammad conveyed a *double entendre*.—*اسْمَاعٌ* or *إِسْمَاعٌ* V. To listen to (with إِلَى), D. S. Gr. T. 1, p. 220.—*إِسْمَاعٌ* VIII. To hear, listen, hearken to (with لِ or إِلَى); to overhear. مُسْتَمِعٌ part. act. One who hears or listens.

سَمَكٌ To raise on high. سَمَكٌ A roof, or the highest part of the interior of a building.

سَمَانٌ aor. a. *To be fat.* سَمَانٌ Plur. سَمَانٌ Fat.—*اسْمَانٌ* IV. To fatten.

سَمَا aor. o. *To be lofty.* سَمَا comm. gend., Plur. سَمَوَاتٌ Heaven, of which the Korân says there are seven, *vide* 2 v. 27. إِسْمَاءٌ Plur. إِسْمَاءٌ A name; when following another word إِسْمٌ is always written with the وَصَّة thus إِسْمٌ; In the formula إِسْمٌ اللَّهُ, when commencing a sentence, and not following a verb, the ت is omitted on account of its frequent use, in all other instances it is retained; thus when at 11 v. 43 we find بِسْمٌ in the middle of a sentence, we know that there is an ellipse of the word قَاتِلِينَ; see De Sacy's Anthologie Grammaticale Arabe, p. 112. سَمِيٌّ A namesake.—*سمى* II. To name, call by name. سَمِيمٌ n.a. *The act of naming, an appellation.* مُسَمِّيٌّ for مُسَمِّيٌّ D. S. Gr. T. 1, p. 111, part. pass. Named, fixed, determined.—*سَمَّ* aor. o. *To form.* سَمَّ fem. A tooth. سَمَّ sometimes spelt سُمَّتْ D. S. Gr. T. 1, p. 276, note;

Plur. سُنْ A law, ordinance, line of conduct, mode of life, punishment. مَسْنُونٌ part. pass. Formed, made into shape.

سُنْبُلُ Plur. (2nd declension) An ear of corn. سُنْبَةٌ noun of unity, One ear of corn; this word is by some derived from سُبْلٌ.

سُنْتَهُ Drowsiness, rt. وَسِنَ q.v.

سُنْدَهُ aor. o. To lean upon.—مُسْنَدٌ part. pass. II. f. Propped up.

سُنْدَسٌ a word of Persian origin, meaning Fine silk.

وَسَمَ سُنْسِمَهُ see وَسَمَ.

سُنْتَهُ To be full of years.—تَسْنَهُ V. To be musty, mouldy through age.

سَنَا aor. o. To water the ground with a Persian wheel, to shine. سَنَا for سَنُونٌ D. S. Gr. T. 1, p. 106, Splendour. سَنَهُ Plur. سَنَهُ or سَنُونٌ A year, a barren year, barrenness, dearth; for the use of the masculine form of plur. with certain feminine nouns see D. S. Gr. T. 1, p. 358; this word is by some derived from سَنَهُ; in either case the last radical is dropped, and the ة taken in its place, see D. S. Gr. T. 1, pp. 358 and 317.\*

سَهْرَ aor. a. To be watchful. سَاهِرَةُ The face of the Earth, or according to another interpretation, the place of the last Judgment; it is also one of the names of Hell.

سَهْلَهُ To be smooth, level. سَهْلُهُ plur. of سَهْلٌ A plain.

سَهْمَ aor. a. To be lean.—سَاهِمَ III. To cast lots.

سَهْمَهُ aor. o. To forget, neglect. سَاهِهُ for D. S. Gr. T. 1, p. 330, part. act. Neglecting, negligent (with عن).

\* At page 358 in the second edition, § 838, there is a misprint in the second line of the paragraph, where ة should be read for ئ.

سَآسَهُ aor. o. To do evil, be evil wretched or grievous; very frequently used with the acc. as سَيِّلًا سَآسَهُ "It is an evil way," Literally, "It is evil as to its way;" to grieve, afflict (with acc.), as لَيْسُوا وَجُوهُكُمْ 17 v. 7, "To vex you," literally, "your faces;" The language is here more than usually obscure; according to the commentators the sense of the passage is somewhat as follows, "And when there came the punishment with which ye were threatened for your latter offence (we sent against you certain foes) to vex you," etc. There are numerous readings and interpretations of the above, from all which it appears that while Mohammad himself was not very strong on ancient history, his commentators have only "made that darker which was dark enough before;" Pass. مَسَيَّهُ or مَسَيَّهُ for سَوَّهُ To be made sad, to be vexed for (with بِ). سَوَّهُ n.a. and سَوَّهُ Evil. سَيِّهُ Bad, wicked, evil, used both as substantive and adjective. سَيِّهَهُ Evil, a sin, evil action. سَوَّهُهُ Plur. سَوَّاتُهُ Shame, secret parts. أَسَوَّهُ comp. form, Worse, worst.—سَآسَهُ IV. To do evil. مَسَيَّهُ part. act. An evil doer.

سَاخَهُ A courtyard open to the sky, no verbal root.

سَادَهُ aor. o. To be Lord; and سَوَّهُ To be black.

سَادَهُهُ Plur. سَادَهُ A Lord, a person of distinction.

أَسَوَّهُهُ Plur. سَوَّهُ Black; Words expressive of colour although in the comparative form are generally used with a positive meaning, D. S. Gr. T. 1, p. 324.—إِسَوَّهُ IX. To become black. مَسَوَّهُ part. act. Become black.

سَارَهُ aor. o. To mount a wall. سَوَّهُ A wall. Plur. سَوَّهُ A degree of rank, a sign, a chapter of the Korân. سَوارَهُ A bracelet; Plur. أَسَوَّهُهُ and

**أساورة** (2nd declension).—**تَسْوِرَ** V. To climb over a wall (with acc.) ; **تَسْوِرُوا الْمَحَرَابَ** 38 v. 20, "They climbed over the wall of the private apartment."

**سَاطَ** aor. o. *To mingle.* سَوْطٌ n.a. A mixture, a scourge ; at 89 v. 12 the words سَوْطٌ عَذَابٌ may be rendered "A mixture of various punishments resembling a scourge."

**سَاعَ** aor. o. *To let (camels) run free.* سَاعَةً An hour, time ; **السَّاعَةُ** The hour of Resurrection, the last Day ; سَاعَةً adverbially, By a single hour. سُوَاعُ Soowa', name of an idol said to have been worshipped by the Antediluvians, and again after the Flood by certain tribes of Arabs.

**سَاغَ** aor. o. *To pass easily and pleasantly down the throat.* سَائِعٌ part. act. That which passes pleasantly down the throat, agreeable to drink. —**أَسَاغَ** IV. To cause to pass easily down the throat.

**سَافَ** aor. o. *To try by smelling.* سَوْفَ a particle prefixed to the Indicative and Energetic Moods of the Aorist tense in order to give them a future signification, occasionally joined to other prefixes as فَلَسَوْفَ, and sometimes contracted into سَوْ q.v.

**سَاقَ** aor. o. *To drive ; Pass.* بِسِيقَ (with acc. and إِلَيْ). سَاقٌ fem., Plur. سُوقٌ A leg, stalk. أَسَاقُ plur. of سُوقٌ comm. gend. A market-place. سَاقِنٌ وَشَبِيدٌ سَاقِنٌ part. act. A driver ; 50 v. 20, "A driver and a witness," Two Angels who shall attend every man at the last day. مَسَاقٌ n.a. The act of driving.

**سَالَ** for سَالَ aor. a. D. S. Gr. T. 1, p. 236, *To ask.* —**سَوْقَ** II. To contrive, suggest, prepare (with acc. and لِ of pers.).

**سَامَ** aor. o. *To go to pasture, afflict, impose a hard*

task or punishment upon (with double acc.).

**سيما** A sign, mark (2nd declension) D. S. Gr. T. 1, p. 402. Note. Some suppose this word to be derived from وَسَمَ q.v.—**مسَوْمٌ** part. act. II. f. One who makes a mark of distinction, a person of mark or distinction ; at 3 v. 121 the word is sometimes read مَسَوْمَينَ part. pass. "(Angels) distinguished by their appearance," at 3 v. 12 it means "marked with a سَيْمَةً or brand."—**أَسَامَ** IV. To turn out to graze (with فَى).

**سَوَى** aor. a. *To intend.* سُوَى Equal, middle. مَكَانًا 20 v. 60, "In an equal place, or in a place in the midst," i.e. half way between you and us. Note. In Fluegel's Korân, edition of 1834, there is a misprint in this place, مَكَانًا for مَكَانًا. سَوَاءً Equal, the same, even, equality, correctness, rectitude, the middle, the midst ; سَوَاءً لِلْمُسَيْلِ The right way ; 41 v. 9, "Correctly (fixing the time) for those who inquire about it." سَوَى Even, right, sound in mind and body ; سَوِيًّا 19 v. 11, "Being in sound health," i.e. although not being dumb. —**سَوَى** II. To proportion, fashion, perfect, make level or equal (with بِ) فَسَوَاهَا 91 v. 14, "And (God) sent an equal destruction upon them all ;" the word دَمَدَمَ is here understood.—**سَاوَى** III. To make level (with إِسْتَرَى—).**بَيْنَ** VIII. To be equal, to ascend, intend, set one's self to do a thing (with إِلَى) ; to sit firm and square upon (with عَلَى) ; to attain maturity as at 28 v. 13 ; At 53 v. 6 قَاسَتَى is by some rendered "And he (the Angel Gabriel) stood erect in his proper form," in which he had appeared to none of the Prophets before Mohammad.

**سَابَ** aor. i. *To flow.* سَائِبَةٌ Sâiba, name of a she-camel concerning which the Pagan Arabs held certain superstitions, among others the right of free pasture.

**سَاحَ** aor. i. *To flow over the ground (water); to run backwards and forwards (with water).* سَانِحٌ One who wanders about in the cause of religion, and especially one who fasts, hence, devout.

**سَارَ** aor. i. *To go, travel, journey (with water).* سَيْرٌ n.a. The act of going, a journey. سَيْرَة State, condition. سَيَّارَة A company of travellers.—  
II. To make to go, cause to pass away.

**سَالَ** aor. i. *To flow.* سَيْلٌ n.a. A brook, torrent. سَيْلُ الْعَرَمِ 34 v. 15, The inundation of El 'Arem, see أَسَالٌ—عَرَمٌ IV. To cause to flow (with acc. and ل of pers.).

سَيْنَاءُ or سَيْنَاءً (2nd declension) Mount Sinai.

سَيْنَاءُ A synonym of Sinai (2nd declension, on account of its feminine gender and foreign origin); طُورُ سَيْنَاءُ, طُورُ سَيْنَاءً are all different names of the mountain which stands in the territory of Sinai; some have supposed these words to be derived from سَنَاءُ Splendour, or سَنَاءٌ An eminence; for the termination see إِلَيْهِ يَنْ.

## ش

**شَامَ** aor. a. *To be unlucky, sinister.* مُشَاهَةٌ The left hand; 56 v. 9, "The companions of the left hand," i.e. The damned; either because the Books containing their actions in life will be given into their left hands, or because they will be companions in misfortune.—مشائِمٌ.

**شَانَ** aor. a. *To know, care for.* شَانٌ A matter, business, thing.

شَانِكَتْ see شَنَّا.

**شَبَهَ** A likeness. The verb is not used in the primitive form.—شَبَهَ II. To liken; Pass. شُبِهَ To be made like; شَبَهَ لَهُمْ 4 v. 156, "A likeness or similitude (of Christ) was made for them;" it being believed by the Mohammedans that Judas or some other person was substituted for our Blessed Lord, and crucified in his stead.—شَبَابَ VI. To have a mutual resemblance to each other, used with على of pers., thus at 2 v. 65, "Verily

the cows appear to us to have a resemblance one to another;" to be figurative or allegorical. مُشَابِهٌ part. act. Mutually resembling one another; كِتابًا مُشَابِهًا مَشَابِيَّةٌ 39 v. 24, "A Book conformable to itself in (or as to its) repeated portions," or "twofold qualities," viz. those mentioned at 3 v. 5, where مُشَابِهَاتٌ may be rendered open to conjecture, metaphorical or ambiguous, see حَكَمٌ, rt. حَكَمَاتٌ.—مُشَتَّبِهٌ part. act. VIII. f. That which is similar.

**شَتَّ** aor. i. *To separate.* شَتَّ n.a. Plur. شَتَّ Separate; 99 v. 6, "Divided into classes." شَتَّى indeclinable, sing. and plur. Separate, divided; in an adverbial form, Separately; It is said by Beidawee to be a plur. of شَتَّى.

**شَتَّا** aor. o. *To winter.* شَتَّا Winter.

**شَجَرَ** To avert, to be a matter of controversy (with generic noun, A plant having a

جَعَلَ لَكُمْ وَنَ شَجَرٌ 36 v. 80, "He giveth you fire out of the green tree;" Fire is obtained by rubbing together the wood of the مَنْ and عَفَارٌ, even when green. شَجَرَةٌ noun of unity, A tree, a plant.

شَحْ aor. o. and i. To be avaricious. شَحْ Avarice.

شَحَّةٌ plur. of شَحِيجٌ Avaricious, covetous.

شَحْ aor. a. To give any one fat to eat. شَحُومٌ plur. of شَحْ Fat.

شَحْ aor. a. To fill. مَشْخُونٌ part. pass. Filled, loaded (a ship).

شَحْ aor. a. To be raised up, to be fixed (the eyes) in horror. شَاحِصٌ part. act. That which is fixed in horror, as the sight of the eyes.

شَدَّ aor. o. To run, establish, bind firmly, strengthen (with acc. and بِ); 10 v. 88, " Harden their hearts." شَدِيدٌ Plur. شَدَانٌ and أَشَدَّ (2nd declension) Vehement, strong, violent, severe, grievous. Note. Adjectives of the forms فَعِيلٌ and فَعَالٌ are used indifferently for both masc. and fem., thus at 12 v. 48 before the words سَعَ شَدَانٌ we must understand the fem. plur. سُونٌ; so also at 72 v. 12, where سَوَاتٍ is the word to be supplied. أَشَدٌ for أَشَدْ comp. form, more or most strong, etc., as أَشَدَّ قَسْوةً 2 v. 69, lit. "More strong in hardness," for أَسَى Harder, D. S. Gr. T. 1, p. 325. أَشَدٌ The age of full strength, viz. from 18 to 30.—إِشَدَّ VIII. To act with violence against (with بِ).

شَرٌّ aor. o. and i. To do evil. شَرَارٌ Plur. Evil, bad, wicked. شَرٌّ collective noun, Sparks of fire.

شَرٌّ aor. a. To drink (with acc. or with بِ).

شَرِبٌ n.a. A portion of water, time of drinking.

شَارِبٌ n.a. A drinking. شَارِبٌ part. act. One who drinks. شَرَابٌ Drink, a beverage, potion.

مَشَرَبٌ A drinking place; it is also a noun of action, meaning simply the act of drinking, or drink; Plur. مَشَارِبٌ (2nd declension).—

أَشَرَبٌ IV. To give to drink, make to drink;

وَأَشَرِبُوا فِي قُلُوبِهِمْ أَلْعَجَلٌ 2 v. 87, "And they were made to drink the calf into their hearts;" for the construction see D. S. Gr. T. 2, pp. 124 and 453.

شَرَحٌ aor. a. To open, enlarge, expand (with acc. and لِ or بِ).

شَرَبٌ aor. o. To become a fugitive.—شَرَقٌ II. To disperse (with بِ).

شَرِيقَةٌ A small band of men; possibly derived from شَرَقَ for شَرَقٌ شَرَطٌ

aor. o. and i. To impose a condition. أَشْرَطٌ plur. of شَرَطٌ A sign.

شَرَعٌ aor. a. To lay down a law, appoint a religion for any one (with acc. and لِ of pers.). شَرِيعَةٌ

plur. of شَارِعٌ part. act. Holding up (their heads), or appearing manifestly, both of which meanings belong to the verb; for the story alluded to at 7 v. 163 see سَبَتَ شِرْعَةً

شِرْعَةٌ A law or institution prescribed by God, the right way or mode of action; ئِمْ جَعْلَنَاكَ

45 v. 17, "Then we put you in the right way concerning the matter (of faith)."

شَرَقٌ aor. o. To split, rise (as the sun). شَرَقِيٌّ Of or pertaining to the East, Eastern.

مَشَرِقٌ The place of sunrise, the East. الْمَشَرِقَيْنِ

oblique dual, Literally, The two Easts, or the

two places where the sun rises in winter and summer ; at 43 v. 37 the words بَعْدَ الْمَشْرِقَيْنَ are by some interpreted to mean the distance from East to West ; Plur. مَشَارِقُ (2nd declension) The Eastern parts, the different points of sunrise.— أَشْرَقَ IV. To shine, rise (the sun). إِشْرَاقٌ n.a. The sunrise. مُشَرِّقٌ part. act. One on whom the sun has risen, or who does anything at sunrise.

**شَرِيكٌ** aor. a. *To be a companion or sharer.* شِرِيكٌ A share, participation ; at 31 v. 12 it means polytheism or idolatry ; يَكُفُّونَ بِشَرِيكِكُمْ 35 v. 15, "They will disclaim your having associated them with God." شَرِيكٌ An associate, partner, sharer ; Plur. شُرَكَاءُ لِلَّهِ (2nd declension) شُرَكَاءُ All those to whom the idolaters rendered a share of Divine honours, such as Angels, Genii, Devils, idols, etc., it is to these that allusion is made at 6 v. 137 and elsewhere. Note. Nouns of the second declension when followed by the affixed pronouns take the three inflexions ; thus شُرِيكٌ, شُرِيكَةُ, and شُرِيكَاتُ. — شَارِيكٌ III. To share with (with acc. of pers. and بِ). — أَشْرَكَ IV. To make a sharer or associate (with acc. of pers. and بِ or فِي) ; to give companions—to God—(with acc. of pers. and بِ) ; to be a polytheist or idolater ; أَشْرَكَمُونِ 14 v. 27, "Ye associated me," D. S. Gr. T. 1, p. 459. مُشَرِّيكٌ part. act. One who gives associates to God, an idolater.— مُشَتَّركٌ part. act. VIII. f. One who partakes or shares (with فِي).

**شَرِي** aor. i. *To buy, sell, barter (with acc. of thing sold or bartered and بِ of thing taken in exchange).* — لِبْشَرَى VIII. To buy, barter, take

in exchange (with acc. and بِ) ; it is also found at 2 v. 84 with the sense of to sell or give in exchange (with acc. and بِ) ; at 2 v. 15 and elsewhere the word آشَرَوا is written with a Damma instead of Jezm over the , on account of the Wésla which follows it ; D. S. Gr. T. 1, p. 69.

**شَطَطٌ** aor. o. and i. *To be far off.* شَطَطٌ An extravagant lie.— أَشَطَطَ IV. To act unjustly.

**شَطَا** aor. a. *To walk on the bank of a river.* شَطَا The stalk of a plant. شَاطِئٌ Bank of a river or valley.

**شَطَرٌ** aor. o. *To part in two.* شَطَرٌ n.a. A side. شَطَرٌ In the direction of.

**شَيْطَانٌ** aor. o. *To be obstinate, perverse.* شَيْطَانٌ Plur. شَيَاطِينٌ (2nd declension) Satan, a Devil.

**شَعْبٌ** To collect. شَعْبٌ plur. of شَعْبٌ n.a. A large tribe, a nation. شَعْبٌ plur. of شَعْبٌ A forked branch. شَعِيبٌ Sho'aib, name of a prophet sent to the Midianites.

**شَعَرٌ** aor. o. To know, perceive, understand, *to make verses.* شَعَرٌ n.a. Poetry, the art of Poetry.

**شَعَارٌ** Plur. شَعَارٌ أَشْعَارٌ (2nd declension) part. act. A Poet. شَعْرَى Sirius, the Dog-star, which was worshipped by the

Arabs in Pagan times. شَعَائِرٌ (2nd declension) plur. of شَعَارٌ A sign, rite, ceremony performed by the pilgrims at Mecca, one of which was the offering of victims ; hence some understand the words شَعَائِرَ اللَّهِ 22 v. 33, "Holds in honour the offerings made to God," viz. by choosing for slaughter victims of great value. مَشْعَرٌ A place appointed for sacred rites ; آلَمَشْعَرَ الْحَرَامُ A mountain called Kuzah in the neighbourhood of Mecca.— أَشْعَرٌ IV. To make any one understand (with

acc. of pers. and أَنْ); to make known to (with بِ of pers. or thing made known, and acc. of pers. to whom the discovery is made).

شَعَلٌ To light a fire.—إِشْتَعَلٌ VIII. To be lighted, to become shining.

شَفَقٌ aor. a. To affect in the heart's core, inspire with violent love.

شَغَلٌ aor. a. To employ, occupy. شَعَلٌ plur. of شَعْلٌ n.a. Work, occupation, employment.

شَفَعَ aor. a. To make even that which was odd, to intercede, be an intercessor (with عَنْ of pers. to whom, and لِ of pers. for whom intercession is made). وَالشَّفَاعَ شَفَعٌ n.a. A pair, double;

وَالشَّفَاعَ 89 v. 2, "By the double and the single;" numerous interpretations are given; according to one of the most plausible it may mean, All created things,—which are said to have been made in pairs,—and The Creator, who is One and Single. شَافِعٌ part. act. One who intercedes. شَفَاعَةٌ Plur. شَفَاعَاتٌ (2nd declension) An intercessor. شَفَاعَةٌ Intercession.

شَفَقٌ To fear, pity. شَقٌ Redness of the sky after sunset.—أَشْفَقَ IV. To be afraid (with وَنْ or with أَنْ of verb). مُشْفِقٌ part. act. One who is afraid or in terror.

شَفَةٌ aor. a. To strike any one on the lip. شَفَةٌ for شَفَةٌ (see شَفَةٌ rt. شَكَّ), A lip; Dual شَفَاتٌ and Oblique شَفَاتَيْنِ The two lips.

شَفَى aor. o. To be near setting (the sun), and شَفَى aor. i. To heal, cure. شَفَاءٌ A brink. شَفَاءٌ Medicine, remedy, means of cure.

شَقَّ aor. o. To split, cleave, place under a difficulty, or impose a hard condition (with عَلَى). شَقَّ n.a. The act of splitting, a fissure, difficulty, labour, trouble. شَقٌ Difficulty, trouble.

شُقَّةٌ A distance, a tract, a long way. أَشْقَى comp. form (2nd declension for أَشْقَنِي) More troublesome, more difficult to be borne.—شَاقٌ III. To contend with, oppose, resist, separate one's-self from (with acc.); آلَذِينَ 16 v. 29, "Concerning whom ye used to contend (with the believers)."

شَنَاقٌ n.a. The act of separating one's-self, schism, heresy, dissent, contention; 11 v. 91, "Your contending with me." إِشْقَنَ—إِشْقَنَ—شَنَاقٌ V. D. S. Gr. T. 1, p. 220, To be split open, clest asunder (with بِ); at 25 v. 27 تَشَقَّقٌ is for تَشَقَّقٌ, D. S. Gr. T. 1, p. 221, and the meaning of the passage is that the Heavens shall be cloven asunder by the clouds on which the Angels shall descend.—إِشْقَنَ VII. To be cloven asunder; 54 v. 1, "And the moon hath been (or shall be) cloven asunder;" the former meaning having reference to a miracle said to have been wrought by Mohammad, and the latter to one of the signs of the last day. إِشْقَانٌ n.a. The act of cleaving asunder.

شَقَّ aor. o. To make miserable; and شَقِّى aor. a. To be miserable, wretched, unhappy. شَقِّى Miserable; at 19 vv. 4 and 49 it may be rendered "disappointed." أَشْقَى comp. form, Most wretched; 91 v. 12, "The greatest wretch among them," whose name was نَذَارٌ شِقَّةٌ Misery, wretchedness.

شَكٌ To doubt. شَكٌ A doubt.

شَكَّ aor. o. To give thanks, to be grateful (with لِ); 27 v. 40, "He is only grateful to the benefit of his own soul;" to thank, show or feel gratitude for (with acc.); أَشْكَرٌ

شکر ۲۷ v. ۱۹, "That I may show my gratitude for thy favour." شکر Plur. شکر n.a. The giving thanks, gratitude, thanks. شاکر part. act. One who gives thanks or is grateful; God is said to be grateful in the sense of giving rewards to men for their obedience. شکر Thankful; a distinction is made between this word and شاکر; the former is said to denote a person who is thankful for little or for nothing, the latter grateful for large favours; in the Korân we find both epithets applied to God. مشکور part. pass. Gratefully accepted, acceptable.

شکس To be cross-grained and ill-tempered (a man). مُتَشَاكِس part. act. VI. f. Quarrelling, or at variance with each other.

شکل aor. o. To shackle, fasten by a tether. شکل A similitude, likeness. شاکلة Likeness, mode; ۱۷ v. ۸۶, "According to his own way."

شکا aor. o. To utter a complaint (with acc. and الی); at ۱۲ v. ۸۶ we find an *alif of precaution* added to the word أشکو, see D. S. Gr. T. 1, p. 109. إشکی A niche in a wall.—VIII. To make a complaint (with الی).

شمت aor. a. To rejoice at the misfortunes of others. أشمت IV. To cause to rejoice over another's misfortunes (with acc. and ب of pers.).

شمعن To be lofty and long. شامخ part. act. That which is lofty.

شة To be seized with horror.—شماز IV. f. of شماز a quadrilateral verb not found in the 1st form, To creep or contract with horror.

شمس aor. i. and o. To be bright with sunshine. شمس fem. The Sun.

شمال aor. o. To comprehend, contain. شمال Plur.

شمال (2nd declension) The left hand; for an explanation of ۵۶ v. ۴۰ see VIII. إشتمل.—شام VIII. To contain, conceive (with acc. and على), as أمة اشتملت عليه أرحام الآشرين ۶ v. ۱۴۴, "Or that which the wombs of the two females have conceived."

شنا aor. a. To hate. شنا ان for شنان n.a. Hatred. شانی for شانی, D. S. Gr. T. 1, p. 97, part. act. One who hates.

شہب aor. a. To burn, scorch. شہب Plur. شہب A flaming fire.

شہد aor. a. To be present at, in, or with (with acc.); to bear witness that (with ان or بیان), against (with على), or of (with ب); to bear testimony to a fact (with إن); as شہد إنك رسل الله ۶۳ v. ۱, "We bear testimony to the fact that thou art indeed the apostle of God; to bear witness by an oath (with acc. and ب), as ان تشهد أربع شهادت بالله ۲۴ v. ۸, "That she make four asseverations by God;" It is also found with the simple acc., as لا يشهدون آللور ۲۵ v. ۷۲, "They bear no false witness," and again at ۲۲ v. ۲۹, لیشہدوا منافع لهم "That they may witness the benefits accruing to them." شاہد Plur. شہدو and شہاد part. act. One who is present, or who bears witness, a witness; at ۱۱ v. ۲۰ the word is generally supposed to mean the Korân; وشاھدو ومشہدو ۸۵ v. ۳, "By a witness and a thing witnessed;" a vague and indefinite expression, of which a great number of explanations have been suggested by the commentators; according to one it means the Creator and Creation, or vice versa; several others are given in Sale's Korân; وبنین شہودا ۷۴ v. ۱۳, "And sons remaining in his presence (at Mecca)." شہید

Plur. شَهَادَةً (2nd declension) A witness ; سَاقَ 50 v. 20, *vide* شَهِيدٌ ; One who bears witness to the truth by suffering martyrdom, a martyr, as at 4 v. 71 and 39 v. 69. شَهَادَةً n.a. of شَهَدَ To testify, the act of bearing witness, evidence, a taking of evidence, testimony ; شَهَادَةً 24 v. 6, "Evidence given by swearing four times by God ;" عَالَمُ الْعَيْبِ 9 v. 95, "He who knoweth that which ye keep secret, and that which ye make known." مَشَهَدٌ Time or place of being present, or of giving or hearing evidence ; the word occurs at 19 v. 38, and is susceptible of any of the above meanings. مَشْهُودٌ past. pass. That which is witnessed ; يَوْمَ مَشْهُودٍ 11 v. 105, "A day on which evidence shall be given," or it may be "a day which shall be witnessed by all," or "of which testimony has been given ;" إِنَّ قُرْآنَ الْكَجْرَ كَانَ مَشْهُودًا 17 v. 80, "Verily the prayer (or reading) at daybreak is borne witness to" (by the guardian angels).—أَشْهَدَ IV. To take as witness, call to witness (with acc. and عَلَى); to call upon any one to be present at or to witness (with acc. of pers. and thing); to cause evidence to be taken of or against (with عَلَى).—إِسْتَشَهِدَ X. To call as witness (with acc. and عَلَى).

شَهْرٌ aor. a. To publish abroad. شَهْرٌ Plur. أَشْهَرٌ and شَهْرٌ A month ; originally A moon, either new, or according to others, a full moon ; مَعْلُومَاتٌ 2 v. 193, "The (time for the) pilgrimage is (the) known months," viz. Shawāl, Dhu'l Kā'da, and part of Dhu'l Ḥajja; The word وَقْتٌ must here be understood; Lit. "The pilgrimage (its time) is," etc., لِحْجَةٌ being what the gram-

marians call مُبَدَّدٌ مَرْفُوعٌ بِالْأَيْدِيَّةِ, put in the nominative case as being an inchoative; see D. S. Gr. T. 2, p. 594.

شَهَقَ aor. a. and i. To draw in the breath in sighing. شَهِيقٌ properly, The drawing in of the breath of an ass in braying, A sigh, see زَفِيرٌ ; at 67 v. 7 it is applied to the roaring of Hell-fire.

شَهَاءَ aor. o. To desire, long for. شَهْوَةً n.a. Plur. شَهْوَاتٍ إِشْتَهَى Lust, desire.—VIII. same as شَهَاءَ.

شَابَ aor. o. To mingle. شَوْبٌ n.a. A mixture ; لَشَوْبَا 37 v. 65, "A mixture of boiling water and other delicacies," with which evildoers are to be allowed to wash down the fruit of the infernal tree Ez-Zakkoom.

شَارَ aor. o. To gather honey from the comb. شُورَى (2nd declension) A consultation ; وَأَمْرُهُمْ شُورَى 42 v. 36, "And their business is (a matter of) consultation among them."—III. To consult.—أَشَارَ IV. To make signs (with إِلَى of pers.).—تَشَارُرٌ n.a. VI. f. Consultation with one another.

شَوَاظٌ Flame without smoke ; no verbal root.

شَائَكَ aor. o. To prick. شَوَّكَةً A single thorn, weapons, arms.

شَوَى aor. يَشَوِى a doubly imperfect verb, To roast, scald. شَوَّى plur. of شَوَاظٌ The scalp. شَاءَ for يَشَاءَ or شَيْئِي, aor. شَيْئَةً To will, be willing, wish (with acc. or إِنْ of verb). شَيْئَةً n.a. Plur. أَشْيَاءً (2nd declension, see D. S. Gr. T. 1, p. 364, note) A thing, matter, affair ; شَيْئًا adverbially, In any way, at all.

شَابَ aor. i. To be hoary (the head). شَيْبٌ and شَيْبَةٌ ns.a. Hoariness. شَيْبٌ plur. of أَشْيَبٌ Hoary, grey-headed ; this word may be re-

garded as a contracted form of شَيْبٌ or شَيْبٌ like يُيَصَّ for يُيَصَّ، or سُيَلٌ for سُيَلٌ، D. S. Gr. T. 1, p. 360.

وَشَىٰ see شَيْةٌ.

شَانٍ aor. i. To be old. شَيْخٌ Plur. An old man.

شَادٍ aor. i. To plaster a wall. مَشِيدٌ part. pass. properly, Plastered with gypsum; according

to El Beidawee it may also be rendered lofty.—مشید—part. pass. II. f. Built up on high.

شَاعٍ aor. i. To be published abroad; with فِي of pers. it is used in a bad sense, as أَنْ تَشَيْعَ الْفَاحِشَةَ 24 v. 18, "That filthy rumours should be spread abroad about the true believers." شَيْعَةٌ Plur. شَيْعَةً and أَشْيَاعٌ A sect, party; أَشْيَاعُهُمْ Those of a like persuasion, or of their party.

## ص

ص The name and initial letter of the 38th chapter, see آلم.

صَبَّ aor. o. To pour (with acc. and عَلَى); at 44 v. 48 it is used with فَوْقَ, "Pour over," and at 22 v. 20 with فَوْقَ صَبَّ n.a. The act of pouring.

صَبَّا aor. a. To rise (a star). صَابِئُونَ The Sabaeans, who thought themselves followers of the religion of Noah, and worshipped the heavenly bodies.

صَبَحَ aor. a. To give one a morning draught. صُبْحٌ Plur. صَبَاحٌ The morning. صَبَاحٌ and صَبَاحٌ (2nd declension) A lamp.—صَبَحٌ II. To come to or come upon in the morning.—صَبَحَ IV. To be, become, happen, or do anything in the morning; This word is one of the أَخْوَاتُ كَانَ which govern their attributes in the acc., D. S. Gr. T. 2, p. 60; أَصْبَحَ may frequently be rendered simply "he was, or became," and sometimes "he began," as 18 v. 40, "And he began to turn down." مُصْبَحٌ part. act. One

who does anything in, or enters upon, the morning.

صَبَرَ aor. i. To bind, to be patient or constant, to endure patiently or be constant towards (with acc. or with عَلَى). صَبَرٌ n.a. Patience. صَابِرٌ part. act. One who is patient or constant, persevering. صَبَارٌ Very patient, constant.—صَابَرٌ III. To excel in patience.—صَابَرٌ IV. To suffer misfortune; فَمَا أَصْبَرُهُمْ عَلَى الْنَّارِ 2 v. 170, "How great will be their sufferings in the Fire." For the construction of verbs of admiration see D. S. Gr. T. 2, p. 218.—صَطَبَرٌ VIII. D. S. Gr. T. 1, p. 222, To be patient or constant (with ل or عَلَى).

صَبَعَ aor. a. To point the finger at any one. أَصْبَعٌ (2nd declension) comm. gend. plur. of أَصْبَعٌ A finger.

صَبَغَ aor. a. o. and i. To dye. صَبَغٌ Sauce. صَبَغَةٌ Baptism; صَبَغَةُ اللَّهِ 2 v. 132, an elliptical expression meaning "God has baptized us with his baptism," or "his religion;" the visible signs of which appear in the believer, as water

is seen on the person of one baptized; the word صبغة is said to be put in the acc. as being the corroborative, آمناً الموكد v. 130, and the substitute or equivalent, البدل of إبرهيم D. S. Gr. T. 2, p. 526, see also p. 85 of the same volume.

صبا aor. o. To be puerile, to feel a youthful propensity towards (with إلی). صبي A male child, a boy.

صحاب To flay an animal; and صحب aor. a. To be a companion to any one. صاحب Plur. صحب, Plur. of Plur. أصحاب D. S. Gr. T. 1, p. 376, A companion, associate; it frequently means Lord of, or the possessor of any quality or thing; one in intimate relation with anything, as صاحب الحوت Jonah; as it were, "He of the fish or the man of the fish;" أصحاب النار "The men, or companions of the fire,—the Damned;" أصحاب المسماة and أصحاب اليمونة 56 vv. 8 and 9, "The companions of the Right and Left hands," viz. The Righteous and the Wicked, so called because they shall receive the Books containing a register of their actions, the former in their right hands, and the latter in their left; يَا صَاحِبِي أَتْسِجُون 12 v. 39 oblique dual, D. S. Gr. T. 1, p. 415, "O my two fellow prisoners!": as in the case of دُو, the proper rendering of this word may best be gathered from the context, thus at 51 v. 59, where أصحاب refers to "Those who resembled them in former days." صاحبة A consort, wife.—صحاب III. To bear company with (with acc.).—صحاب IV. To preserve, hinder, keep from (with من).

صحف To dig with an instrument called مِصْحَفَة.

صحف plur. of صحفة A dish. صحف plur. of صحفة A leaf or page of a book, a book; صحفاً 74 v. 52, "Open Books" from Heaven, in which should be written each man's name, with an order to follow Mohammad.

صخن aor. o. To strike anything solid. صاختة A deafening noise.

صخر generic noun, Rocks. صخرة noun of unity, A rock; no verbal root.

صدّ aor. o. To turn away the face (with عن); turn away, divert, hinder (with acc. and عن); aor. o. and i. To cry aloud (with من of object), as at 43 v. 57; the words in the text refer to a passage at 21 v. 98, where judgment is denounced against all objects of idolatrous worship; but the Meccans contending that Jesus must be included with the rest, the blunder was corrected by the 101st verse. صدّ n.a. The act of hindering, diverting, or turning away from. صدود n.a. The act of turning away the face. صديد Boiling (water), the serum in a wound, purulent matter, see شوب.

صدر aor. o. and i. To return from watering, to proceed, go forward. صدر n.a. Plur. صدور comm. gender. The bosom, breast.—صدر IV. To bring back, as حتى يُصدر آرعاً 28 v. 23, "Till the shepherds have brought away (their flocks)."

صدع aor. a. To split, expound, profess openly (with ب). صدع A fissure.—معدع II. Pass. To oppress with, or suffer from headache.—معدع for صدع V. D. S. Gr. T. 1, p. 220, To be split up or divided in two. متعدع part. act. That which is cloven or splits itself in two. صدف aor. i. To turn aside (with عن). The steep side of a mountain.

صدق aor. o. To be truthful, true or sincere, to speak

the truth, to establish or confirm the truth of what another has said, to verify (with double acc.), as صَدَقَ اللَّهُ رَسُولَهُ أَنْرُوِيَا 48 v. 27, "God hath confirmed for his Apostle the truth of the vision ;" to keep faith (with acc.); observe a promise faithfully (with double acc.). صَدْقَةٌ Truth, veracity, sincerity, soundness, excellence in a variety of different objects; thus مُبَوِّأ صَدْقٌ 10 v. 93, "A salubrious and agreeable dwelling ;" With لِسَانًا صَدْقٌ 17 v. 82, "With a favourable entrance (into the grave) ;" لِسَانًا صَدْقٌ عَلَيْا 19 v. 51, Literally, "A lofty tongue of veracity ;" meaning that they should receive the highest praise; a similar phrase occurs at 26 v. 84. صَادِقٌ part. act. One who, or That which is true, sincere, one who speaks the truth. صَدَقَةٌ Whatever is given and sanctified to God's service, as alms or tithes, etc. صَدْقَةٌ A dowry given by the husband to his wife. صَدِيقٌ comm. gend. A sincere friend. أَصَدْقُ (2nd declension) comp. form, More true. صَدِيقٌ Very truthful, a man of veracity.— صَدَقَةٌ II. To be very sincere and truthful, to verify, to prove the truth of, as صَدَقَ عَلَيْهِمْ إِنْجِيلِيسْ ظَاهِرًا 34 v. 19, "Iblees proved the truth of his opinion of them ;" to give credit to, or believe in the truth of (with بِ). تَصْدِيقٌ n.a. A verification. صَدِيقٌ part. act. One who verifies, confirms, or bears witness to the truth.— إِعْدَقَ or تَصَدَّقَ V. D. S. Gr. T. 1, p. 220, To give alms (with على of pers.); 5 v. 49, "And whosoever remits it (the penalty, or the retaliation) as alms ;" the word is also found with this signification at 2 v. 280 and 4 v. 94. مُسْتَدِقٌ and مُخْدِقٌ part. act. One who gives alms.

صَدَا aor. o. To clap the hands.— تَصَدِّيَةٌ n.a. II. f.

A clapping of hands.— تَصَدَّى V. To receive with honour; at 80 v. 6 this word is put for تَصَدَّى D. S. Gr. T. 1, p. 221.

صَرَّ aor. o. To tie up a purse; aor. i. To cry aloud.

صَرْ Excessive cold that scorches plants. صَرْ A loud cry.— أَصْرَّ IV. To be obstinate, persist obstinately (with على).

صَرَحَ To make manifest. صَرْ n.a. A palace, a high tower, or other lofty structure.

صَرَخَ To cry aloud. صَرْ One who brings help.—

وَمَا أَنْتُمْ ; صَرِيخَ مُصْرِخَ part. act. IV. f. same as صَرِيخَ 14 v. 27, "Neither can ye help me," for مُصْرِخِيَ for oblique plural with personal pronoun يِ, D. S. Gr. T. 1, p. 459.— إِصْطَرَخَ VIII. for إِصْتَرَخَ D. S. Gr. T. 1, p. 222, To cry aloud.— إِسْتَصَرَخَ X. To implore assistance of any one (with acc. of pers.).

صَرَصَرَ quadrilateral verb, derived from صَرَّ q.v. To make a chattering noise (as a green woodpecker).

صَرَصَرَ A loud roaring and furious wind, or according to another interpretation, a blast of cold wind.

صَرَاطٌ comm. gend. A way, and especially an open way; the name of a bridge over Hell; no verbal root.

صَرِيعٌ aor. a. To prostrate. صَرَعَ plur. of صَرِيعٌ Lying prostrate.

صَرَفَ aor. i. To turn, turn away, divert, avert (with acc. and عن); to turn towards (with acc. and إلى); 3 v. 146, "He put you to flight before them." صَرَفَ عَنْهُمْ ; إلى صَرَفَ n.a. The act of averting. صَرَفَ A place to turn to, a refuge.

صَرْفَ part. pass. Averted.— صَرْفَ II. To explain, give an explanation of (with وَيْنَ); at

25 v. 52 the words صَرَقْنَاهُ بَيْنَهُمْ may either refer to the water, and must then be rendered "We cause it to flow amongst them (by different channels)," or it may be translated "We have explained the matter to them (in the Korân)." تَصْرِيفٌ n.a. Change (of wind). VII. To turn aside.

صرَمٌ aor. i. To cut off—dates (from a tree). صَارِمٌ part. act. One who cuts or gathers fruit. صَرِيمٌ A garden whose fruit has all been gathered; also a dark night, as though it were burnt up and black; both meanings have been assigned at 68 v. 20.

صَطْرٌ see سَطَرٌ.

صَعْدٌ aor. a. To mount (a ladder); ascend (with إِلَى). صَعْدٌ A severe torment. صَعِيدٌ Earth, sand, or dust. صَعُودٌ A calamity, torment, name of a mountain of fire in Hell; سَارِهَفَةٌ 74 v. 17, "I will afflict him with torment," or "I will compel him to climb a peak of fire;" the words may be taken in either sense.—أَصْعَدَ IV. To mount up.—أَصْعَدَ for تَصَعَّدَ V. D. S. Gr. T. 1, p. 220, To climb up (with فِي).

صَعْرٌ To have the face distorted.—صَعْرٌ II. To make a wry face at (with acc. and ل of pers.).

صَعْقٌ aor. a. To strike with lightning; and صَعْقٌ To swoon, expire. صَاعِقٌ One in a swoon. صَاعِقَةٌ Plur. (2nd declension) صَوَاعِقٌ A stunning noise as of a thunderbolt, a punishment from Heaven, a thunderbolt.—أَصْعَقَ IV. To cause to swoon.

صَغْرٌ aor. o. To be younger than another; and صَغْرٌ To be small. صَاغِرٌ part. act. One who is small, vile, contemptible. صَغِيرٌ Small. أَصْغَرٌ (2nd declension) comp. form, Smaller. صَعَارٌ Vileness, contempt.

صَعَّا aor. o. and i. To incline, swerve; and صَعَى aor. a. To incline towards (with إِلَى).

صَفٌّ aor. o. To set, arrange in a row or rank, to extend the wings in flying. صَفٌّ A row, rank; وَالصَّفَاتِ صَفًا In order, in line of battle;

37 v. 1, "By (the Angels) standing in rank."

صَافٌّ part. act. Extending its wings. صَوَافٌ for صَوَافُ (2nd declension) plur. of صَافَةٌ صَافِفٌ A camel standing with its fore-feet in line, or with three feet on the ground and one fore-foot tied up. مَصْفُوفٌ part. pass. Arranged in order.

صَفْحٌ aor. a. To turn one's-self away from, repel; to pardon, forgive (with عَنْ); at 64 v. 14 this word is found in combination with عَفَا and غَفَرَ, the meaning of all three is nearly identical, but a slight distinction may be made by consulting the primary signification of each word; a somewhat similar passage occurs in the 51st Psalm, "Turn thy face from my sins, and put out all my misdeeds." صَفْحٌ n.a. Pardon, the act of repelling a suitor; with the latter meaning it is found at 43 v. 4.

صَفَدٌ aor. i. To bind. أَصْفَادٌ Fetter, plur. of صَفَدٌ A present, and hence an obligation.

صَفَرٌ aor. i. To whistle. صَفَرٌ (2nd declension) fem. of أَصْفَرٌ Yellow; Plur. صَفَرٌ comm. gend.—مُصَفَّرٌ part. IX. f. That which is or becomes yellow.

صَفَّاصٌ quadrilateral, To pass alone over a level plain.

صَفَّاصٌ A level plain.

صَفَّانٌ aor. i. To stand on three feet—as a horse—with the toe of one of the hind feet just touching the ground. الْأَصْفَانَاتُ fem. plur. part. act. Horses standing as above; at 38 v. 30

the word أَلْحَيْلُ is to be understood, D. S. Gr. T. 2, pp. 233 and 267.

**صَفَا** aor. o. *To be clear.* آَصْفَا Name of a mountain near Mecca. صَفَوانٌ A hard stone.—صَفَقٌ part. pass. II. f. Clarified.—أَصْفَى IV. To choose in preference to, or grant to another a preference in the choice of anything (with acc. of pers. and بِ of thing).—إِصْطَفَى VIII. for إِصْتَفَى D. S. Gr. T. 1, p. 222, To choose, select; to choose in preference to (with acc. and عَلَى); at 87 v. 153 we find أَصْطَفَى for “Hath he chosen?” D. S. Gr. T. 1, p. 71. أَصْطَفَى part. pass. Chosen.

**صَكَّ** To strike violently.

**صَلَبَ** aor. i. To crucify. صُلْبٌ The back-bone or loins; Plur. صَلَبَاتٍ.—أَصْلَابٌ II. To cause to be crucified.

**صَلَحٌ** aor. a. *To be right,* good, honest, upright. صَلَحٌ Peace, reconciliation; صَلَحًا Peaceably.— صالح part. act. One who or that which is good, sound, free from blemish, perfect, upright, righteous, a man of integrity; also a proper name, Saleh, a prophet said to have been sent to the tribe of Thamood; آَصْلَاحَاتُ God works.—أَصْلَحَ IV. To make whole and sound, amend, reconcile; to make a reconciliation or peace (with بَيْنَ); to dispose aright (with acc. and لِ of pers.); to render fit, as at 21 v. 90, زَوْجَةٌ “And we rendered his wife fit (for child-bearing);” instances occur, as at 27 v. 49, where the meaning seems to approach very closely to that of the primitive form, to be upright, or act with integrity; at 46 v. 14 it means to show kindness (with لِ of pers. and فِي of thing). إِصْلَاحٌ n.a. Uprightness,

righteousness, reconciliation, amendment, reformation. مُصلِحٌ part. act. One who is upright, righteous, a person of integrity, a reformer; at 28 v. 18 it may be translated “Peacemaker.”

**صَدَّ** aor. i. *To be hard.* صَدَ Hard.

**صَلَّلَ** To sound. صَلَالٌ Dry clay. Derived from صَلَلُ aor. i. *To sound.*

**صَلَّى** aor. o. *To hurt in the small of the back;* and صَلَى for صَلَوٌ aor. a. *To have the centre of the back bent in, as a mare before foaling.* صَلَّى pronounced, and sometimes written صَلَّى D. S. Gr. T. 1, p. 36; Plur. صَلَّاتٍ A prayer; صَلَّاتٍ وَنَرَبِّيمْ 2 v. 152, “Mercies from their Lrd;” at 22 v. 41 it means “Synagogues.”—**صَلَّى** II. To pray, properly, by bending the knees and whole body in adoration, or generally, to offer prayer to God (with لِ); with عَلَى it means to pray for, also to bless, as in the formula صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ “God bless and keep him.” مُصَلِّ part. act. One who prays. مُصَلَّى A place of prayer.

**صَلَى** aor. i. *To roast;* and صَلَى aor. a. To undergo roasting in the fire (with acc. of fire); Instead of يَصْلَى another reading of several passages is يُصَلَّى etc. in the Pass. or يُصَلِّى in the ii. f. and they must then be translated “He shall be burnt” or “roasted.” صَالٍ part. act. One who suffers the pain of being roasted; صَالِرٌ آَنْتَارٌ for آَنْتَارٌ as antecedent to the complement آَنْتَارٌ 38 v. 39, Literally, “Sufferers of the roasting of the fire,” or “entering Hell-fire to be roasted therein.” صَلَى n.a. Roasting.—**صَلَى** II. To cause to be burnt, submit to the action of fire (with acc. of pers. and of the fire), thus

صَوْمَةٌ 69 v. 31, "Then cause him to be burnt in Hell." تَحْلِيلَةٌ n.a. A burning.—

أَصْكَى IV. To thrust into the fire to be burnt (with double acc.).— إِصْطَلَى VIII. D. S. Gr. T. 1, p. 222, To be warmed at the fire.

صَمْ To cork a bottle; aor. a. To become deaf. صَمْ Deaf, plur. of أَصْمَمْ (2nd declension).— أَصْمَمْ IV. To make deaf.

صَمَّتْ aor. o. To be silent. صَامِتْ part. act. One who holds his peace.

صَمَدْ aor. o. To wish to approach any one. صَمَدْ A Lord, one to whom reference is made in matters of importance; as an adjective it means sublime, everlasting.

صَمَعْ aor. a. To beat with a cudgel. صَوَاعِعْ (2nd declension) plur. of صَوْمَعْ A monastery.

صَنَعْ aor. a. To make, do; chiefly used in things where art is employed; to nourish or bring up; وَلَتَصْنَعْ عَلَى عَيْنِي 20 v. 40, "And that thou mightest be brought up under my eye;" a similar meaning also pertains to the IV. f. صَنْعَ n.a. An act, that which is done; For the elliptical expression صَنْعَ اللَّهِ at 27 v. 90 see وَصِيَّةٌ; see also a similar ellipse at 4 v. 121. صَنْعَةٌ An art. مَصَانِعْ (2nd declension) plur. of مَصْنَعْ A cistern, also a palace, citadel or other fine building.— إِصْنَاعَ for إِسْتَنَاعَ VIII. D. S. Gr. T. 1, p. 222, To appoint as agent (with acc. and لـ).

صَمْنَمْ To be foul (a smell). أَسْنَامْ plur. of صَمَنْ An idol.

صَنْوُرٌ or صَنْوَنْ A palm or other tree springing from the same root as others; Plur. صَنْوَانْ; no verbal root.

صَمَرْ aor. a. To injure by its heat (the sun), to dissolve. صَمَرْ Relationship by marriage.

صَوَابْ aor. o. To pour forth, hit the mark.

صَبَّتْ That which is right. صَبَّ A rain-cloud.—

أَصَابَ IV. To overtake, happen to, befall, fall upon (with acc.); To will, as at 38 v. 35; to happen, 57 v. 22; To affect injuriously, as at

3 v. 113 أَصَابَتْ حَرَثَ, "It strikes (or injures) the corn;" To meet with, as at 3 v. 159 تَدَدَ أَصَبْتُمْ مِثْلِهِمَا

"Ye had already met with two pieces of good fortune equivalent to it," viz. at Bedr, where the forces under Mohammad had not only slain seventy of the Koreish, but had also taken an equal number prisoners; of

this they are reminded when murmuring at the loss they sustained at Ohod; To send down, pour down upon, afflict or punish (with acc. and بـ), as أَصَبَاهُمْ بِذُنُوبِهِمْ 7 v. 98, "We could punish them for their sins;"

نَبَيِّبُ 12 v. 56, "We pour down our mercy upon whom we please."

مُصَبَّ part. act. That which happens. مُصَبَّةٌ An accident, misfortune, calamity.

صَاتَ aor. o. and a. To emit a sound.

صَوتْ n.a. A sound, voice; Plur. أَصْوَاتْ.

صَارَ aor. o. To incline or turn—a thing—towards (with إِلَى); To divide, dissect.

صُورْ A trumpet.

صَورَةٌ Plur. صَورَةٌ A form.— II. To form, fashion (with acc. and فـ). مُصَوِّرٌ part. act.

One who forms. الْمَصَوِّرُ The Fashioner, a name of God.

صَاعَ aor. o. To measure with a صَاعَ containing about four pints.

صَوَاعِعْ A drinking cup.

صَافَ aor. o. To bear wool.

صُوفْ plur. of أَصْوَافْ Wool, a fleece.

صَامَ aor. o. To fast; فَلَيَصُمَّةٌ 2 v. 181, "Let him fast (during) it," for فَيَمْرُدُ, D. S. Gr. T. 2, p.

389. صَيَامٌ and صِيَامٌ ns.a. A fast, the act of fasting.

صَائِمٌ part. act. One who fasts.

صَاحَ  
nor. i. *To shout.* صَاحَةً n.a. A shout, a blast, a terrible and mighty noise, also a punishment from Heaven.

صَادَ  
aor. i. and a. *To hunt.* صَيْد Game, the produce of the chase, including fish.—إِصْطَادَ for إِصْطَادَ VIII. D. S. Gr. T. 1, p. 222, To hunt.

صَارَ  
aor. i. *To become;* to go, tend towards (with إِلَى) n.a. The act of going, a journey, departure; also as a noun of time and place,

the place to which any one goes, or at which one arrives; at 25 v. 16 it may be rendered “a retreat.”

صَاصَ  
aor. i. *To produce imperfect dates (a palm-tree).* صَيْصَةً or صَيْصَاتٍ plur. of صَيْصَةٌ A castle, or defensive work.

صَافَ  
aor. i. *To pass the summer.* صَيفٌ n.a. The summer.

## ض

ضَائِنُ  
Plur. ضَائِنٌ Sheep; no verbal root.

ضَاجَ  
aor. a. *To breathe hard in running.* ضَاجٌ n.a. The act of panting.

ضَاجِعٌ  
aor. a. *To lie on the side.* (2nd declension) plur. of ضَاجِعٌ A sleeping place, resting place; at 3 v. 148 it alludes to the sleep of death.

ضَاحِكٌ  
nor. a. To laugh, laugh at, ridicule (with مِنْ). ضَاحِكٌ part. act. Laughing, one who laughs.

ضَحَى  
aor. o. *To appear conspicuously;* and aor. a. To suffer from the heat of the sun. ضَحَى or ضَحَى comm. gend. said by some to be the plur. of ضَحْوَة Those hours of the morning which follow shortly after sunrise; at 91 v. 1 and 79 v. 29 it means the full brightness of the sun.

ضَدَ  
aor. o. *To gain a law-suit.* ضَدٌ Contrary, an adversary.

ضَرَّ  
aor. o. *To hurt, harm, injure.* ضَرٌ n.a. Harm, hurt, injury, affliction. ضَرٌ Harm, affliction, evil, adversity, famine, as at 12 v. 88. ضَرٌ Hurt, inconvenience. ضَارٌ part. act. One who

hurts. ضَرَّاءُ fem. (2nd declension) D. S. Gr. T. 1, p. 402, Adversity, loss, tribulation.—ضَارٌ III. To hurt, annoy; to put to inconvenience on account of (with acc. of pers. and بِ). Note. In Surd verbs of this form there is no difference between the act. and pass. in the Aorist tense. ضَرَارًا n.a. Injury; By violence. ضَارَاءُ part. act. Injuring.—إِعْظَرَ VIII. D. S. Gr. T. 1, p. 222, To compel; to drive forcibly (with acc. and إِلَى); Pass. أَضْطَرَ To be driven by necessity (with فِي or إِلَى) part. act. or pass. One compelled by necessity; أَلْضَطَرَ 27 v. 63, “Him who is compelled by his necessities” (to ask relief of God).

ضَرَبَ  
aor. i. *To beat, strike (with acc. and بِ);* This is the primary meaning, but the verb admits of a great variety of interpretations, thus لَمَّا 14 v. 29, “God propounds as an example,” or “puts forth a parable” (with لِلْأَنْسَابِ); thus also at 43 v. 16 مَمَّا لَمْ يَرَهُ مَنْ لَا يَعْلَمُ، “That which they pass off upon the Merciful as being his similitude,” viz. female children; in allusion to the angels, who were consid-

ered to be the daughters of God; ضَرْبَوْا فِي الْأَرْضِ 3 v. 150, "They travelled in the earth;" here we may suppose an ellipse of بِإِرْجَلِهِمْ or some similar word; so likewise in the expression إِذَا صَرَّتُمْ فِي سَبِيلِ اللَّهِ 4 v. 96, "When ye are on the march in the cause of God's religion;" مَا ضَرَبُوهُ لَكُمْ إِلَّا جَدَّا 43 v. 58, "They have only set this question before thee for the sake of disputation;" وَلَيَصِرُّنَّ بِخُمُرِهِنَّ عَلَى جَهْنُوْمِنَّ 24 v. 31, "And let them draw their veils over their bosoms;" أَفَنَصَرَبُ عَنْكُمْ آذِنَكُمْ 43 v. 4, "Shall we then turn away from you our admonition;" فَنَرَبَ بَيْنَهُمْ سُورٍ 57 v. 13, "And a separation shall be made between them by a wall;" وَضَرَبَتْ عَلَيْهِمْ الْذِلَّةُ 2 v. 58, "And vileness was stamped upon them." ضَرَبَ n.a. The act of striking, a blow, a going from place to place; at 47 v. 4 there is an ellipse of a verb, see D. S. Gr. T. 2, p. 460.

ضَرَعَ aor. a. To be humble. ضَرِيعٌ A plant growing in Hell, said to be more bitter than aloes, more fetid than a putrid corpse, and more burning than fire.— تَضَرَعَ and إِنْتَضَرَعَ D. S. Gr. T. 1, p. 222, V. To humble one's-self, submit one's-self humbly to God. تَضَرَعَ n.a. Humility.

ضَعَفَ and ضَعَفَ aor. o. To be weak. ضَعَفَ نس.a. Weakness, infirmity. ضَعَفَ Plur. ضَعَافٌ Like, an equal portion, a portion equal to another, or as much again, double; إِنَّا لَا دُقَنَّاكَ ضَعَفَ الْحَيَاةَ وَضَعَفَ الْمَهَابَاتِ 17. v. 77, "Then we should verily have caused thee to taste an equal share (of the punishment) of this life, and an equal share (of the punishment) of death," i.e. a double punishment, the word عَذَابٍ being in both cases understood;

D. S. Gr. T. 2, p. 279 ; Dual ضِعَفَانِ, Oblique ضَعَافِينَ Two equal portions, twofold. ضَعَافٌ plur. of ضَعُوفٌ comm. gend. Weak. ضَعِيفٌ Plur. ضِعَفَانِ (2nd declension) Weak, infirm. ضَعَافٌ (2nd declension) comp. form, Weaker. ضَاعِفٌ III. To double, give double (with acc. and ل). ضَاعِفٌ part. pass. Doubled. ضَعَفٌ part. act. IV. f. One who makes double.— إِسْتَضَعَ X. To think, repute, or esteem weak, and hence to ill-treat a person as if he were weak, to take advantage of his weakness, thus at 7 v. 149. ضَاعِفٌ part. pass. One who is found or held to be weak.

ضَعَتْ aor. a. To repeat in a confused and jumbled manner. ضَعَتْ A handful of green and dry grass or other herbs; Plur. أَضَاعَاتٌ Things confusedly mixed together; 12 v. 44, "Confused dreams."

ضَعَنْ aor. a. To dislike. ضِعَنْ plur. of ضَعَانِ ضَعَنْ A frog; Plur. ضَفَادِعُ (2nd declension); The grammatical root is ضَنْدَعٌ To contain frogs (water).

ضَلَّ aor. i. To err (with بِ); to wander away, go astray from (with acc. or with عَنْ); to err against (with عَلَى); to go from the thoughts or be forgotten, as at 17 v. 69; to leave in the lurch (with فِي); to lie hidden (with عَنْ), as at 32 v. 9. ضَالٌ part. act. One who errs or goes astray. ضَلَالٌ and ضَلَالَةٌ Error, mistake. أَضَلَّ (2nd declension) comp. form, One who goes more astray; For the Rules of Syntax affecting the comparative and superlative forms see D. S. Gr. T. 2, p. 301.— تَضْلِيلٌ n.a. II. f. Error.— أَضَلَّ IV. To cause to err, seduce, lead astray from (with double acc. or acc. and

فَأَخْلَوْنَا آلَ السَّبِيلَةِ (عَنْ), as 33 v. 67, "And they have seduced us from the right path ;" The **ا** is here added to آلَ to assist the rhyme ; D. S. Gr. T. 2, p. 497 ; 47 v. 1, "He has made their (good) works to be of none effect ;" to seduce through or by means of (with بِ). مُخْلِلٌ part. act. One who seduces.

ضَمَّ aor. o. To draw close, to hug (with acc. and إِلَى); 20 v. 23, "Draw thine hand close under thine arm."

ضَمَرَ aor. o. To be slender. ضَامِرٌ part. act. That which is slender, or tucked up in the belly.

ضَنْ aor. a. and i. To be tenacious or grasping. ضَنِينٌ Greedy, avaricious, grudging ; وما هُوَ 81 v. 24, "And he does not act grudgingly in the communication of the secrets ;" some copies have بِظَنِينٍ "He had no suspicion of the secrets."

ضَنْكٌ To be narrow. ضَنْكٌ n.a. comm. gend. Narrow, wretched.

ضَرِيَّ To be without breasts and barren (a woman), and therefore like a man.—ضَاهِيٌ III. for ضَاهِيٌ عَلَى

(the primitive form ضَهَى is not found), To resemble, D. S. Gr. T. 1, p. 236. Note. The word يُصَاهُونَ 9 v. 30 is also spelt يُصَاهِونَ, and يُصَاهُونَ without the hamza.

ضَاءٌ aor. o. To shine. ضَيَاءً Light. IV. To enlighten, illuminate.

ضَارَ aor. i. To injure. ضَيْرٌ n.a. Harm, injury.

ضَازٌ aor. i. To defraud. ضَيْزَى for ضَيْزَى D. S. Gr. T. 1, p. 112 (2nd declension), An unfair apportionment.

ضَاعٌ aor. i. To perish.—ضَاعٌ IV. To suffer to perish, neglect, be unmindful of.

ضَافَ aor. i. To become a guest. ضَيْقَ n.a. sing. and plur. A guest, guests.—ضَيْفَ II. To entertain a guest.

ضَاقَ aor. i. To be narrow, straitened; 11 v. 79, "And he was powerless to (protect) them ;" 9 v. 119, "The earth became straitened for them." ضَيْقَ n.a. Trouble, grief. ضَيْقَ Strait, narrow. ضَانِقٌ part. act. That which becomes narrow or straitened.—ضَيْقَ II. To reduce to straits (with عَلَى of pers.).

سَالُوتُ (2nd declension) Saul, king of Israel.

طَبَعَ aor. a. To seal, seal up (with عَلَى).

طَبَقَ aor. i. To cover. طَبَقٌ A state, condition.

طَبَاقٌ plur. of طَبَقَةٌ The order of the Heavens, one above another; طَبَاقًا In order one above another.

طَبَيْبَ 3rd pers. fem. plur. of طَابَ q.v.

طَحَى aor. a. D. S. Gr. T. 1, p. 250, To expand, spread out.

طَرَحَ aor. a. To cast forth (with double acc.), as آطَرَ حَوْدَ أَرْضًا 12 v. 9, "Cast him forth into a (distant or unknown part of the) earth."

طَرَدَ aor. o. To drive away ; the word فَتَرَدَ is put in the subjunctive at 6 v. 52 as being what the grammarians call جَوَابُ الْتَّقْفَى ; for this use of the subjunctive after فَ see D. S. Gr. T. 2, p. 26, where the above-named passage is quoted.

طَارَ part. act. One who drives away.

**طرف** aor. i. *To avert.* طَرْفٌ n.a. An eye, a glance, sight of the eyes. طَرَافٌ Plur. The extremity, extreme part or verge, border; طَرَافَيِ الْنَّهَارِ 11 v. 116, "The two extremities of the day," morning and evening.

**طرف** aor. o. *To come by night.* طَارِقٌ part. act. That which appears by night. طَرِيقٌ comm. gend. A way, a road. طَرِيقَةٌ (2nd declension) A path, line of conduct, behaviour; طَرِيقَةُ أَمْلَاهُمْ 20 v. 104, "Those most eminent for their good conduct;" سَبَعَ طَرَائِقٍ 23 v. 17, "Seven tracts," meaning the seven Heavens; طَرِيقَةٌ is also used with a plur. signification for Chiefs, Princes; thus at 20 v. 66.

**طرف** aor. o. *To come from afar;* and طَرِيقٌ aor. a. *To be recent.* طَرِيقٌ Fresh.

**طس** Initial letters of the 27th chapter, pronounced Tā' Seen, see آت.

**طسم** Initial letters of the 26th and 28th chapters, see طس.

**طعم** aor. a. To eat, taste; فِيمَا طَعْمُوا 5 v. 94, "There is no sin in that they have tasted" (that which had not at that time been forbidden them). طَاعِمٌ part. act. One who eats. طَعْمٌ n.a. Taste, and طَعَامٌ n.a. Food, the act of eating, as at 5 v. 97.—أَطْعَمَ IV. To feed, give food to (with double acc.); أَطْعَمَهُمْ وَنَّ 106 v. 3, "Who hath provided them with food against hunger." إِطْعَامٌ n.a. The act of feeding; At 2 v. 180 and 5 v. 96 also appears to bear this meaning, and may then be considered as another noun of action of the IV. f.—إِسْتَطَعْمَ X. To ask for food (with double acc.).

**طعن** aor. a. and o. *To pierce with a spear,* to

speak ill of (with فِي of pers.). طَعْنٌ n.a. Evil speaking.

**طغا** aor. o. and طَغَى or طَغَى aor. a. To transgress, exceed all bounds (in wickedness); to wander from its orbit, applied at 53 v. 17 to the eye-sight; to overflow, as at 69 v. 11. طُغْيَانٌ n.a. Transgression, the being exceedingly wicked. طَاغِي part. act. One who is excessively impious, a transgressor. طَاغِيَةٌ A storm of thunder and lightning of extreme severity. طَغْيَانٌ comp. form for طَغَى (2nd declension) Most extravagant in wickedness. طَعْوَى Excess of impiety, as 91 v. 11, "The tribe of Thamood accused (Sāleḥ) of falsehood by reason of their extreme wickedness." Note. The names of Arab tribes are feminine. طَاغُوتٌ Tāghoot, a word which with the sing. form has sometimes a plur. signification, and then means Idols, daemons, or whatever is worshipped besides God, and particularly the two Idols worshipped by the people of Mecca; at 4 v. 63 it is used in the sing., and is there said to refer to a certain Jew named Kūtib b. Al-Asrāf, either from his exceeding wickedness, or because a judgment given by him would be prompted by the Devil.

**أطْعَى** IV. To cause to transgress, to make one a transgressor.

**طف** To be near.—تَطَقِيفٌ n.a. II. f. The giving short measure. مُطَقِيفٌ part. act. One who gives short measure.

**طفقى** aor. a. To be extinguished.—أَطْنَأَ IV. To extinguish (with acc. and بِ).

**طفق** aor. a. To begin.

**طفل** To be of a tender age. طَفْلٌ sing. and plur., though we also find the plur. أَطْفَالٌ Very young children, infants.

**طل** To moisten the ground (dew). **طل** Dew.

**طلب** aor. o. To seek; at 7 v. 52 it means to follow up. **طلب** n.a. The act of searching for. **طالب** part. act. A petitioner. **مطلوب** part. pass. Petitioned.

**طَلَحَ** aor. a. To be weary. **طَلَحَ** n.a. A Plantain or Banana tree, according to some the Acacia or Egyptian thorn.

**طَلَعَ** aor. a. and o. To ascend, rise—the sun,—(with عَلَى). **طَلَعَ** The spathe or sheath in which the flowers of the date-palm are enclosed, also the fruit when it first appears, or simply fruit, as at 37 v. 63. **طَلَعَ** n.a. The rising. **مَطَلَعَ** n.a. The time of rising (of the dawn). **مَطَلَعَ** n.a. Place of the sun's rising.—**أَطْلَعَ** IV. To make manifest to any one, cause one to understand (with acc. of pers. and عَلَى of thing).—**إِطْلَعَ** for **إِطْلَعَ** VIII. D. S. Gr. T. 1, p. 222, To mount up (with إِلَى); to penetrate (with acc.) as at 19 v. 81, where we have **أَطْلَعَ** “Has he penetrated?” for **أَتَطْلَعَ**, the ئ of union being omitted after the interrogative. D. S. Gr. T. 1, p. 71; At 37 v. 52 is a passage which is read and interpreted in various ways, see D. S. Gr. T. 2, p. 185, but adopting the reading given by Flügel مُطَلَعَ part. act. One who looks down upon.

**طلق** aor. o. To be divorced. **طلق** n.a. Divorce.—**طلقة** II. To divorce. **طلقة** fem. part. pass. A woman who is divorced.—**إِطْلَقَ** VII. To depart, go one's way, to be free or loose, as at 26 v. 12.

**طم** aor. o. and i. To be much. **طاًمة** A calamity;

79 v. 34, “The very great calamity,” viz. The last Judgment.

**طَمَتَ** aor. o. and i. To deflower a virgin.

**طَسَّ** aor. o. and i. To obliterate, put out (the eyes), as at 54 v. 37; At 4 v. 50 it means to deface the features; to destroy utterly (with عَلَى).

**طَمَعَ** aor. a. To desire (with أَنْ). **طَمَعَ** n.a. Desire, a hoping or longing for; at 13 v. 13 طَمَعاً means “causing you to be full of hope (for rain).”

**طمَنَ** Quiet; whence comc. (quadrilateral) To rest. **إِطْمَانٌ** IV. To be quiet, rest securely in, or satisfied with (with بْ); فَإِذَا آتَمْتُمْ 4 v. 104, “And when ye are secure (from danger);” 2 pers. plur. pret. D. S. Gr. T. 1, p. 231. **مُطَمِّنٌ** part. act. One who rests securely, or enjoys peace and quiet.

**طَهَرَ** Initial letters and name of the 20th chapter, pronounced Ta' Ha', see آتَمْ.

**طَهَرَ** To remove; aor. o. To be pure, free from her courses (a woman). **طَهُورٌ** n.a. Pure. **أَطْهَرٌ** (2nd declension) comp. form, More pure, see D. S. Gr. T. 2, p. 304.—**طَهَرَ** II. To purify, cleanse. **تَطَهِيرٌ** n.a. Purification. **مُطَهِّرٌ** part. act. One who frees from impurity. **مُطَهِّرٌ** part. pass. Purified, freed from impurity, clean, pure.—**تَطَهِيرٌ** or **إِطَاهَرٌ** V. D. S. Gr. T. 1, p. 220, To purify one's-self, keep one's-self pure; 5 v. 9, imperat. “Then purify yourselves” (by washing the entire body). **مُسْتَطَهِّرٌ** or **مُطَهِّرٌ** part. act. Those who purify themselves, or are clean, pure.

**طَوَدَ** aor. o. To be firm and immovable. **طاًداً** A mountain.

**طَوَرَ** aor. o. To approach. **طُورٌ** A mountain;

**طَرَّ** Mount Sinai; it is also called طُور سِينِيَنَ or سِينَايَةٌ plur. of طَرَّ A condition or state; 71 v. 13, "He created you after a variety of states or stages of existence;" beginning with the formation of Adam.

**طَاعَ** aor. o. and a. To be obedient; to hearken to (intercession), as at 40 v. 19. طَوْعٌ Obedient; طَاعَةٌ With willing obedience. طَاعَةٌ Obedience. طَائِعٌ part. act. One who is obedient, obedient. — طَوْعٌ II. To permit, consent to (with acc. and لِ of pers.).— طَاعَ IV. To obey. مُطَاعٌ part. pass. Obeyed.— طَهْوَعٌ V. To give one's-self obediently or willingly to perform (a good work). مُطَهَّعٌ part. act. D. S. Gr. T. 1, p. 327, One who gives himself willingly to perform (a good or charitable action).— إِسْطَاعَ and إِسْتَطَاعَ X.,—though some have considered the latter to be a variation of the IV. f., D. S. Gr. T. 1, p. 224.—To be able, have power, be capable of (with acc. or acc. and عَلَى), as تَسْتَطِعُ عَلَيْهِ عَلَى, 18 v. 81, "That which thou wast not able to bear patiently;" It is also used with أَنْ or with acc. and لِ; instances of both occur at 18 v. 96; or with acc. and إِلَى as at 3 v. 91; At several places in the 18th chapter it is found with مَعَ of pers. and acc. of thing; thus in the 66th verse لَمْ تَسْتَطِعَ مَعِي صَبَرًا "Thou wilt not be able to have patience with me;" In translating such sentences as the above it is frequently necessary to supply a verb according to the context, thus 17 v. 51, فَلَا يُسْتَطِعُونَ سِيَلًا "But they were not able (to find) a ground of reproach (against thee)." A note explanatory of some of the above modes of construction will be found in De Sacy's Grammar, T. 2, p. 170.

**طَافَ** aor. o. To go round about, encompass (with عَلَى); to go about, circulate (with بَيْنَ). طَافَ part. act. One who goes round about or encompasses; at 68 v. 19 it means a common destruction surrounding all; see also طَافَ for طَافَةٌ. طَافَةٌ A part, some, a party, a people, a company or band of men from 2 to 1000, according to different authorities. طُوفَانٌ The Deluge, a common destruction or calamity which embraces all. طَوَافٌ One who goes about (to serve another).— إِطْوَافٌ V. D. S. Gr. T. 1, p. 220, To go round about (with بِ).  
**طَاقَ** aor. o. To be able. طَاقَةٌ Power, strength.— سَيْطُوقُونَ مَا بَخْلُوا بِهِ طَوَقٌ II. To twist a collar; 3 v. 176, "They shall have that which they have covetously withheld twisted as a collar about their necks," lit. "they shall be bound with it for a collar."— أَطْلَاقٌ IV. To be able (to do a thing, with acc.).

**طَالَ** aor. o. To be long, to last long, or be prolonged (with عَلَى of pers.). طَوْلٌ Plenty of wealth, a sufficiency of means, Power, as at 40 v. 3. طَلْوَنٌ n.a. Height. طَوِيلٌ Long.— نَظَارَةٌ VI. To be prolonged (with عَلَى of pers.).

**طَوى** aor. i. To roll up. طَلْقٌ n.a. The act of rolling up. طَوَى Toowa, name of a valley near Mount Sinai. مَطْوَى part. pass. Rolled up.

**طَابَ** aor. i. To be good, pleasing (with لِ). فَانٌ 4 v. 3, "And if they kindly give you up any portion of it of their own free will," lit. "if they are good to you concerning any portion," etc. طَوَى (2nd declension) Good fortune, happiness. طَيِّبٌ Good, agreeable, sweet and clean, happy, favourable.

طار ظار aor. i. To fly. طَيْرٌ generic noun, Birds. Note.

Verbs having for subject a noun of this description may be put in the fem. D. S. Gr. T. 2, p. 233; According to some there are two words of this form, one in the sing. meaning a bird, as at 3 v. 43, and the other an irregular plur. of طَارٌ, meaning Birds. طَائِرٌ part. act. A flying thing, an omen, and especially an evil

one.—<sup>إِطْيَرٌ</sup> or <sup>تَنَمِيرٌ</sup> V. D. S. Gr. T. 1, p. 220, To augur evil, draw an evil augury from (with بِ) part. act. X. f. That which spreads itself far and wide.

طَافٌ aor. i. To appear (a spectre). طَائِفٌ part. act. A spectral appearance of the Devil, an instigation of the Devil; see طَوْفٌ for طَافٌ.

طَانٌ aor. i. To plaster with clay. طَيْنٌ Clay.

## ظ

ظَعَنْ n.a. Migration. ظَعَنْ To migrate.

ظَفَرٌ aor. i. To claw with the nails. ظُفْرٌ A nail or claw ظَفَرٌ 6 v. 147 is translated by Sale "having an undivided hoof," but it may be doubted whether the words will bear this interpretation; a better translation would seem to be "having claws or nails," as wild beasts or camels.—أَظْفَرٌ IV. To give the victory to (with acc. of pers. and عَلَى).

ظَلَّ aor. a.; 2nd pers. sing. pret. ظَلَّتْ or ظَلَّتْ for ظَلَّتْ D. S. Gr. T. 1, p. 228, To continue all day, become (with aor. of verb following). ظَلَّ Shade. ظَلَّةٌ Plur. ظَلَّ A covering, roof. ظَلَّ sing. and plur. Shadows, shady groves. ظَلِيلٌ Shady.—ظَلَّلَ II. To overshadow—with clouds—(with acc. of thing and عَلَى of pers.).

ظَلَمٌ aor. i. To wrong, injure; to be unjust, oppressive, or tyrannical towards any one (with acc. also with بِ, or with acc. of pers. and بِ); to be guilty of injustice, to act wickedly; to be wanting in, or fail, as وَلَمْ تَنْظِلْمِ 18 v. 31, "Nor did they fail in any of it." ظَلَمٌ Injustice, tyranny, obscurity. ظَلَمَاتٌ Plur. ظَلَمَاتٌ Darkness. ظَلَمُومٌ Unjust.

ظَلَمٌ Very unjust. ظَالِمٌ part. act. One who treats unjustly (with لِ). أَظْلَمُ (2nd declension) comp. form, More unjust. مُظْلَومٌ part. pass. Unjustly treated.—أَظْلَمَ IV. To injure; to be dark (with عَلَى). مُظْلِمٌ part. act. One who is in the dark.

ظَمَآنٌ aor. a. To thirst. ظَمَآنٌ n.a. Thirst. ظَمِيمٌ (2nd declension) D. S. Gr. T. 1, p. 403, Very thirsty.

ظَلٌّ aor. o. To think, be of opinion, imagine (with acc. or بِ, or with عَلَى); for the construction ظَلُوا مَا لَهُمْ وَمَنْ مَحِيصٌ 41 v. 48, "They shall perceive that there is no way of escape for them," see D. S. Gr. T. 2, p. 297. ظَلٌّ Plur. ظَنُورٌ Opinion. ظَانٌ part. act. One who forms an opinion.

ظَاهِرٌ aor. a. and i. To appear, be manifest (with فِي); to help, mount, ascend (with acc. or عَلَى); to get the better of, know, distinguish (with عَلَى). ظَاهِرٌ Plur. ظَاهِرٌ The back. ظَاهِرٌ part. act. One who is manifest, that which is apparent, outward (speech), as at 13 v. 33; clear, conspicuous, victorious; 34 v. 17, "Conspicuous cities," or "cities connected

one with another by a track called ظہر ظہرۃ Outwardly. ظہیر A helper. ظہیرۃ Mid-day heat. Throwن behind the back, with neglect.—III. To assist (with acc. and علی); to divorce a wife, with the words آنست علی کَظَهِرَ أَمِی see 58 v. 2.—IV. To

make one acquainted with (with acc. of pers. and علی of thing); to cause to appear (with فی), as at 40 v. 27; to enter on the period of noon, as at 30 v. 17; to render superior (with acc. and علی تَظَاهِرَ—). VI. To assist one another against (with علی and ب).

## ع

عَبَا aor. a. To mix scents; to be solicitous about (with ب).

عَبَتْ aor. a. To amuse one's-self. عَبَتْ n.a. Sport, jest.

عَبَدَ aor. o. To adore, worship. عَبِيدُ Plur. A servant; and Plur. عَبَادُ Servants, especially of God. عَابِدٌ part. act. A worshipper. Service, worship.—عَبَدَ II. To enslave.

عَبَرَ aor. o. To pass over; to interpret (with ل). عَابِرٌ An instructive warning. عَابِرِينَ for عَابِرٍ oblique plur. of عَابِرٌ part. act. One who passes over.—عَبَرَ VIII. To take warning.

عَبَسَ aor. i. To be austere, to frown. عَبُوسٌ Austere, dismal.

عَبَرَ To glitter like the mirage. عَبَرِی sing. and plur. A kind of rich carpet.

عَتَبَ aor. o. and i. To be angry.—عَتَبْ part. pass.

IV. f. Received into favour.—إِسْتَعْتَبَ X. To beg for favour, receive into favour, invite any one to make himself acceptable.

عَتَدَ To be prepared. عَتَدٌ Ready.—أَعْتَدَ IV. To prepare (with acc. of pers. and ل).

عَتَقَ aor. o. To be old. عَتِيقٌ Ancient.

عَنَّالَ aor. i. and o. To drag violently (with acc. and إِلَى). عَنَّالٌ Violent, cruel.

عَاتَ aor. o. To be proud, insolent, to offer an insolent opposition, to exceed all bounds—in impiety—(with عَنْ). عَاتٌ n.a. Insolence, pride. عَاتِيَةً part. act. Exceeding, violent. عَاتِيٌّ A decrepit old man, an obstinate rebel.

عَشَّ aor. o. To stumble; to perceive (with علی).—أَعْشَرَ IV. To make one acquainted with a thing, or cause one to understand (with علی of pers.).

عَثَّا aor. a. i. and o. To do evil (with فی).

عَجَبٌ aor. a. To wonder (with مِنْ or with أَنْ of following verb). عَجَابٌ, عَجَبٌ, and عَجِيبٌ عَجِيبٌ IV. To delight, please.

عَجَزَ aor. i. To be weak. عَجُوزٌ An old woman. Roots of palm-trees.—مَعَاجِزٌ أَعْجَازٌ part. act.

III. f. One who baffles, or makes of none effect.—أَعْجَزَ IV. To weaken, to be unable, to frustrate, find one to be weak;

إِنَّهُمْ لَا يَعْجِزُونَ 8 v. 61, "Verily they shall not find (God) to be weak," or "frustrate (his decree);"

for the ellipse of the complement see D. S. Gr. T. 2, pp. 121 and 454; it is also found with the acc. and فی مُعْجِزِينَ for مُعْجِزِی oblique plur.

of مُعْجِزٌ part. act. One who weakens or frustrates.

**عَجَفٌ** aor. i. and o. *To emaciate.* **عَجَافٌ** plur. of **عَجْفَةٌ** fem. of **أَعْجَفُ** (2nd declension) Lean; at 12 v. 43 the word agrees with **بَقْرَاتٍ** understood.

**عَجِلٌ** aor. a. To hasten, accelerate (with acc., or with **إِلَى**); to be hasty or act hastily (with **عَلَى**); to hurry over (with **بِ**), as **لَسْعَجَلَ يَهُ** 75 v. 16, "That thou mayest hurry over it," viz. the receiving of the Korân from the Angel Gabriel. **عَجَلٌ** Precipitation. **عَجَلٌ** A calf. **عَاجِلٌ** part. act. That which hastens away, transitory. **عَجُولٌ** Hasty.—**عَجَلٌ** II. To cause to hasten, give beforehand (with acc. and **لِ**).—**أَعْجَلٌ** IV. To cause to hasten (with acc. of pers. and **عَنْ**). To cause to hasten (with **لِ** of pers. and **بِ** of thing), as **وَلَا تَسْتَعِجِلْ لَهُمْ** 46 v. 34, "Neither desire to hasten (their punishment) for them;" the first complement **لِيَعْذَابٍ** being understood; D. S. Gr. T. 2, p. 454; to urge one to make haste in doing anything (with acc. of pers. and **بِ** of thing). **إِسْتَعِجَالٌ** n.a. The desire of hastening; **إِسْتَعِجَالَهُمْ** 10 v. 12, "According to their desire of hastening;" D. S. Gr. T. 1, p. 503.

**عَجَمٌ** aor. o. *To try by biting.* **أَعْجَمُ** (2nd declension) A barbarian, a foreigner, one who speaks Arabic imperfectly. **أَعْجَمِيٌّ** Barbarous, foreign.

**عَدَّ** aor. o. To number, reckon, reckon up (with acc. and **لِ** of pers.). **عَدٌ** n.a. A number, computation, determined number. **عَدَّ** A number. **عَدَّةٌ** A number, prescribed term. **عَدَّةٌ** A provision. **عَادٌ** part. act. One who keeps an account. **مَعْدُودٌ** part. pass. Determined, computed.—**عَدَّ** II. To prepare, or lay up any-

thing against the future.—**أَعْدَ** IV. To prepare, arrange (with acc. and **لِ**); **أَعْدُوا** 8 v. 62,

"Prepare ye!" for **أَعْدُوا** imperat. see D. S. Gr. T. 1, p. 230. **إِعْتَدَ** VIII. To reckon or fulfil a term.

**عَدَّسٌ** aor. i. *To minister.* **عَدَّسٌ** generic noun, Lentils.

**عَدَلٌ** aor. i. To deal justly (with **بِ** or **بَيْنَ**); to establish justice (with **بَيْنَ**), as at 42 v. 14; to swerve from justice, as at 4 v. 134; to hold as equal (with acc. and **بِ**), as at 6 v. 1, where the first complement "other Deities" is understood; to pay as an equivalent, as at 6 v. 69; to dispose aright, as at 82 v. 7. **عَدْلٌ** n.a. Justice, recompense, ransom, equivalent, compensation; **عَدْلُ ذِلِكَ** 5 v. 96, "Instead thereof."

**عَدَنٌ** aor. i. and o. *To abide constantly.* **عَدَنٌ** n.a. A perpetual abode, Eden, Paradise.

**عَدَا** aor. o. *To pass by;* to transgress (with **بِ**); to turn aside (with acc. and **عَنْ**). **عَدُوٌّ** n.a. Malice, wickedness. **عَادِوٌّ** for **عَادِيٌّ** part. act. A transgressor. **عَادِيَاتٌ** Swift mares. **عَدَّادٌ** Enmity. **عَدَوَةٌ** The side of a valley. **عَدَوَانٌ** Injustice, hostility. **عَدَّوَنَّ** Plur. An enemy; The sing. **عَدَّوَنَّ** is sometimes put for the plur., thus at 18 v. 48 "وَهُمْ لَكُمْ عَدَّوَنَّ" And they are your enemies."—**عَادَى** III. To be at enmity with.—**تَعَدَّى** V. To transgress.—**إِعْتَدَى** VIII. To be wicked, to transgress (with acc. or **فِي** or with **عَلَى** of pers.). **مُعَتَدِّ** part. act. Wicked, a transgressor.

**عَذَبٌ** aor. i. *To hinder.* **عَذَبٌ** n.a. Fresh, sweet. **عَذَبٌ** Punishment, torment.—**عَذَابٌ** II. To punish (with acc. of pers. and **بِ** of instrument, as also of crime, or with **فِي**); it is

sometimes found with the double acc. thus ۵ أَعْذَبَهُ عَذَابًا لَا أَعْذَبَهُ أَحَدًا v. 115, "I will punish him with a punishment, with which I will punish no one (else); " to afflict, as at 20 v. 49. مَعْذَبٌ part. act. One who punishes. مَعْذَبٌ part. pass. Doomed to punishment.

عَذَرٌ aor. i. To excuse. مَعْذَرَةٌ n.a. An excuse. An excuse. مَعَانِيرُ (2nd declension) plur. of مَعْذَارٌ Excuses.—مَعْذَرٌ part. act. II. f. Uttering excuses.—إِعْتَذَرَ VIII. To excuse one's-self (with إِلَى of pers.).

عَرَّ aor. i. To be scabby. مَعْرَةٌ A crime.—مُعَنِّرٌ part. act. VIII. f. One who does not beg, though poor.

عَرَبٌ aor. i. To eat; and عَرَبٌ To be pure Arabic and free from faults (a speech). عَرْبٌ Beloved wives, plur. of عَرَبِيٌّ Arabic, an Arabian. أَعْرَابٌ plur. no sing. The Arabs of the desert.

عَرَجٌ aor. o. To mount, ascend (with إِلَى or فِي). مَعَارِجُ (2nd declension) Lame from birth. مَعَارِجُ (2nd declension) plur. of مَعَرِجٌ A ladder, place of ascending, stairs.

عَرْجَنٌ To stamp cloth with the figure of date-stalks. عَرْجُونٌ A dry date-stalk.

عَرْشٌ aor. i. and o. To construct, build houses. عَرْشٌ n.a. A throne; Plur. غُرُوش Foundations, props, supports. مَعْرُوشٌ part. pass. Supported on trellis-work.

عَرَضٌ aor. i. To happen, come against; to propose, set before (with acc. and لِ or عَلَى). عَرَضٌ n.a. Breadth, extent; عَرَضًا In an extended manner. عَرَضٌ Temporal goods or advantage, this world's gear. عَرْضَةٌ 2 v. 224, Object, butt, or impediment, according to different renderings.

عَارِضٌ Much, many. A cloud traversing the sky.—عَرَضٌ II. To make an offer (with بِ). —أَعْرَضٌ IV. To turn aside, decline to do a thing, leave it undone (with عَنْ). إِعْرَاضٌ n.a. A turning away, aversion. مُعْرِضٌ part. act. One who turns away from, averse.

عَرَفٌ aor. i. To know, discern (with acc. and بِ or فِي); The difference between عَرَفٌ and عَلَمٌ is that the former refers to distinct and specific knowledge, while the latter is more general; hence the opposite to عَرَفٌ is مُنَكَرٌ To deny, and to عَرَفٌ Known, just, a benefit; جَيْلٌ، عَلَمٌ 77 v. 1, "In a continual series," or according to another reading, "Conferring benefits;" Plur. with the article الْأَعْرَافُ The walls which divide Paradise from Hell. عَرَفَات Name of a mountain near Mecca, said to be so named because of the recognition which there took place between Adam and Eve, after a separation of 200 years. مَعْرُوفٌ part. pass. Known, recognized, honourable, good, befitting, a kindness; the opposite to عَرَفٌ—مُنَكَرٌ II. To acquaint, make known (with acc. of thing and لِ of pers.).—شَعَارَفٌ VI. To know one another (with بَيْنَ). إِعْتَرَفٌ—بَيْنَ VIII. To confess, acknowledge (with بِ).

عَرَمٌ aor. o. To strip meat from off a bone. غُرَمٌ plur. no sing. Mounds or dams for banking in a body of water; آغْرَمٌ Name of an inundation which destroyed the city of Sabā'.

عَرَى aor. o. To come upon. عُرُوَةٌ A handle.—عَرَى VIII. To come down upon, afflict (with acc. of pers. and بِ).

عَرَى aor. i. To come upon; and عَرِى aor. a. To be naked. عَرَى A bare place.

**عَزٌّ** aor. i. *To be rare, precious; to get the better of (with acc. of pers. and فِي). عَزٌّ* n.a. Power, glory. **عِزَّةٌ** Power, honour, pride. **عَزِيزٌ** Plur. **أَعْزَّةٌ** Mighty, excellent, troublesome; grievous, as at 9 v. 129 (with عَلَى). **أَعْزَرُ** (2nd declension) More excellent, mightier, worthier, most powerful; Fem. **عُزْرِي** (2nd declension); El 'Uzza, name of an idol of the Pagan Arabs.

**عَزَّزَ** II. To give additional power, to corroborate (with بِ). **أَعْزَرَ** IV. To render powerful.

**عَزَّبَ** aor. o. and i. To be away from, be hidden (with عنْ).

**عَزَّرَ** aor. i. *To reprobate.* **عُزَّيزٌ** Ezra. II. To assist, honour.

**عَزَّلَ** aor. i. To remove from a place or office, set aside. **مَعْزَلٌ** A place separate from the rest. **إِعْزَلَ** part. pass. Removed. **مَعْزُولٌ** VIII. To separate one's-self from, remove one's-self from (with acc. of pers.).

**عَزَّمَ** aor. i. To determine, resolve, purpose; to be determined on or decreed, as at 47 v. 23. **عَزْمٌ** n.a. Fixed determination; **عَزْمًا مُؤْمِنٍ** "God's fixed resolve concerning human affairs."

**عَزَّزاً** aor. o. *To bring one back.* **عَزِيزِينَ** oblique plur. of **عَزَّزَ** A crowd, company, D. S. Gr. T. 1, p. 358.

**عَسَرَ** aor. i. and o. *To demand with harshness the repayment of a loan, to be difficult.* **عَسَرٌ** n.a. Difficulty. **عَسِيرٌ** Difficult, unlucky, grievous. **عَسْرَةٌ** Difficulty, distress; 2 v. 280, "One who finds a difficulty in paying a debt." **عُسْرَى** (2nd declension) Wretchedness. **عَاسِرَةٌ** VI. *To be difficult; to be in a difficulty;* **إِنْ تَعَاسِرُ** 65 v. 6, "If ye find yourselves in a difficulty;"

the particle إِنْ gives the preterite a future signification; D. S. Gr. T. 1, p. 181.

**عَسَسَ** To come on by night (as a wolf); quadrilateral verb derived from **عَسَّ** *To go round by night to keep watch.*

**عَسَقَ** preceded by حـ Initial letters at the commencement of the 42nd chapter, see **الْآتِمَ**.

**عَسَلَ** aor. i. and o. *To mix food with honey.* **عَسَلٌ** comm. gend. Honey.

**عَسَى** It may be, perhaps (with أَنْ), a verb of proximity used only in the preterite; D. S. Gr. T. 2, p. 213; **كَلَ عَسَيْتُمْ** 2 v. 247, "Will it come to pass that ye?" "Would it have happened that ye?" 47 v. 24.

**عَشَرَ** aor. o. *To take away a tenth part; aor. i. To make ten by adding one to nine.* **عَشَرٌ** n.a. and **عَشَرَةٌ** and **عَشَرَةٌ** masc., Ten, a decade. Note. From three to ten inclusive the termination ة, which is generally the sign of the feminine, marks the masculine; These numerals usually agree in gender with the noun of which they express the number, but instances occur where this does not appear to be the case; thus at 6 v. 161 **مَنْ جَاءَ تَائِحَسَّةً** "Whoever shall bring a good action shall have ten (good actions) equivalents of that which he has wrought;" Here, although the noun **أَمْثَالٌ** is masc. **عَشَرُ** is fem. because it really refers to **حَسَنَاتٌ** understood; D. S. Gr. T. 2, p. 329; so also at 2 v. 234, where **عَشَرًا** agrees in gender with **لَيَائِي** understood.

**عَشَرَةٌ** Twenty. **عَشَارٌ** plur. of **عَشَارٌ** **عَشَرُونَ** (2nd declension) Camels ten months gone with young. **عَشِيرَةٌ** A companion. **عَشِيرَةُ** Kindred on the father's side. **مَعْشَرٌ** A company. **عَشَارٌ** The tenth part. **عَاشِرٌ** III. *To live with, associate with (with acc. of pers. and بِ).*

عَشَا aor. o. *To be purblind*; to withdraw from (with عَن). Commencement of darkness, evening. عَشِيٌّ Evening. عَشِيَّةً An evening.

عَصَبَ aor. i. *To surround*. عُصْبَةً A body of men from ten to forty. عَصِيبَ Grievous, heavy.

عَصَرَ aor. i. To press (grapes). عَصْرٌ n.a. Age, time, afternoon.—إِعْصَارٌ n.a. IV. f. A whirlwind. part. act. fem. plur. (Clouds) emitting or pressing out rain.

عَصَفَ aor. i. *To blow violently*. عَصْفٌ n.a. Leaves and stalks of corn, of which the grain has been eaten by cattle; عَصْفًا In violent gusts. عَاصِفٌ part. act. Stormy; a tempestuous wind. عَاصِفَةً A violent wind.

عَصَمَ aor. i. *To make a profit*; to preserve, save harmless (with acc. and مِن). عَصْمٌ plur. of عَصْمَةٍ Defence, guardianship. عَاصِمٌ part. act. Defender.—إِعْصَمَ VIII. To take hold on, cleave firmly to (with بِ). بِ إِسْتَعْصَمَ X. To preserve one's-self from sin.

عَصَا aor. o. *To strike one with a stick*. عَصَا fem. for عَصَوْهُ and عَصَوْهُ A staff, rod. Note. و at the end of a word, when preceded immediately by fatha, does not take a vowel, but becomes quiescent, and is changed into ل in words of three letters, and into ي in words of four; where there is a tanween it is given to the preceding fatha, D. S. Gr. T. 1, p. 105; عَصَا plur. of عَصَى.

عَصَى aor. i. To rebel, disobey (with acc. and ل or acc. and فِي). فِي عَصِيَّانَ Rebellious. عَصِيَّانَ Rebellion. مَعْصِيَّةً Disobedience.

عَصَّ aor. a. To bite (with عَلَى 25 v. 29, or acc. and عَلَى 3 v. 115).

عَصَدَ aor. o. To strike any one on the arm. عَصْدٌ An arm, a helper.

عَصَلَ aor. a. o. and i. To hinder a woman from marrying (with أَن).

عَصَمَ aor. o. *To divide limb from limb*. عَصَمِينَ oblique plur. of عَصَمَةٍ A separate part. Note. Nouns from a defective root occasionally lose their last radical letter, which is then replaced by ة; thus عَصَمَ becomes عَصَمَةٍ; on passing into the plur. they regain the masc. form, thus عَصَمُونَ is the plural of عَصَمَةٍ; D. S. Gr. T. 1, pp. 317 and 359.

عَطَّافَ aor. i. *To incline towards, be well disposed towards*. عَطَّافٌ A side.

عَطَّلَ To be bare of ornaments (a woman).—عَطَّلَ II. To deprive of ornament, leave without care. مُعَطَّلٌ part. pass. Neglected.

عَطَّا aor. o. *To take anything in the hand*. عَطَّاءً A gift.—أَعْطَى IV. To give (with double acc.); to be docile, as at 92 v. 5.—تَعَاطَى VI. To undertake, or take (a sword) in the hand, 54 v. 29.

عَظَمَ To give a dog a bone; and To be great. عَظَمٌ n.a. A bone; Plur. عَظَامٌ Great, heavy. أَعْظَمُ (2nd declension) Greater, superior, highest in rank.—عَظَمٌ II. To make great, honour.—أَعْظَمَ IV. To increase (with acc. and ل of pers.).

عَفَّ aor. i. *To abstain from that which is unlawful or improper*.—تَعَفَّفَ n.a. V. f. Modesty.—عَفَّ X. same as عَفَّ.

عَفَرَ aor. i. *To roll (one) in the dust*. عَفَرِيَّتَ A demon, an 'Efreet.

عَفَّ aor. o. *To obliterate all traces (as the wind)*; to pardon (with عَن or ل); to abound, as at 7 v. 93; to pass over, pass by (with عَن), as at 5 v. 18; to remit, as at 2 v. 238. Note. يَعْفُوا is found in some copies for يَغْفُوا 3rd pers.

sing. aor.; this \ is called أَلْفُ الْوِقَايَةِ or alif of precaution, D. S. Gr. T. 1, p. 109. عَفْوٌ n.a. Overplus, superfluity, 2 v. 217; pardon. عَافِينَ oblique plur. of عَافِيَّ for عَافِيَّ part. act. For giving. عَفْوٌ Very forgiving.

عَقَبَ To strike on the heel; aor. o. To succeed. عَقْبٌ Success; خَيْرٌ عَقْبًا 18 v. 42, Lit. "The best as to success." عَقِبٌ comm. gend. A heel, posterity; Plur. أَعْقَابٌ Heels; His two heels. عِقَابٌ Punishment; for 13 v. 32, etc. "My punishment." عَقَبَيْهِ A place hard of ascent. (2nd declension) End, success, reward, as عَقْبَيْهِ آدَارٌ The reward of Paradise. عَاقِبَةٌ End, issue, (fortunate) result; عَاقِبَةٌ آدَارٌ same as عَقَبَ II. To retrace one's steps. مُعَقِّبٌ part. act. One who puts off or reverses; مُعَقِّبَاتٍ Angels (of the night and day) who succeed each other.—عَاقِبٌ III. To punish (with بِ); to succeed in turn, as at 60 v. 11; Pass. مُعْقَبٌ To be punished or injured, as at 16 v. 127.—أَعْقَبَ IV. To cause to succeed or follow (with acc. and فِي).

عَقَدَ To tie in a knot, strike a bargain, make a compact, enter into an obligation. عَقَدٌ Plur. عُقُودٌ A compact. عُكْدَةٌ Plur. عُكْدَةٌ A knot, tie, obligation; 113 v. 4, "The women who blow on knots," witches.

عَاقِرٌ aor. i. To wound, hamstring. Barren (woman).

عَقَلَ aor. i. To keep back (a camel, by tying up the foreleg); aor. i. and o. To understand, to be ingenious, prudent, sagacious; لَهُمْ قُلُوبٌ 22 v. 45, "They have hearts to understand with."

عَقَمَ aor. o. To be barren (a woman). عَقِيمٌ Barren, childless (man or woman); grievous (day), as at 22 v. 54; destroying, blasting (wind), as at 51 v. 41.

عَكَفَ aor. i. and o. To keep back, detain (with عَنْ); to give one's-self up to (with عَلَى). عَاكِفٌ part. act. One who remains constantly in any place, an inhabitant, as at 22 v. 25; assiduously devoting one's-self to, as at 20 v. 97. مَعْكُوفٌ part. pass. Detained.

عَلَقَ aor. o. To cut off the top leaves of a tree, adiere to, hang from. عَلْقٌ Clotted blood. عَلَقَةٌ A lump of clotted blood.—مُعَلَّقَةٌ part. pass. II. f. One in suspense.

عَلَمَ aor. i. and o. To mark, sign; and عَلَمٌ aor. a. To know (with acc. and فِي, also with أَنْ); to distinguish (with acc. and مِنْ); to be learned or knowing; For the difference between عَلَمٌ and عَرَفٌ see عَلَمٌ. عَرَفٌ n.a. Science, knowledge, learning, art; عِلْمٌ لِلسَّاعَةِ 43 v. 61, "A sign or means of knowing the last hour." عَلَمٌ A sign; Plur. أَعْلَامٌ Long mountains. عَالَمٌ part. act. One who knows, or is wise.

عَالَمَاتٍ A sign, mark. عَالَمَيْنَ oblique plur. of عَالَمٌ A world; The worlds spoken of in the Korân are taken to mean the three species of rational creatures, viz. men, genii, and angels. عَالِمٌ Learned, knowing, wise; Plur. حُلَمَاءٌ عَالِمٌ (2nd declension). عَالَمٌ Very learned, wise or knowing. أَعْلَمُ (2nd declension) comp. form, More or most wise or knowing (with بِ). مَعْلُومٌ part. pass. Known, predetermined.—عَلَمٌ II. To teach (with بِ, or with double acc., or with acc. and بِ مِنْ or بِ). مَعْلُومٌ part. pass. Taught, instructed.—أَعْلَمٌ IV. To make known.—تَعْلَمٌ V. To learn (with acc. or with مِنْ).

**عَلَنَ** aor. i. and o. *To be manifest.* In public, openly.—**أَعْلَنَ** IV. To make manifest, publish (with **أَنْ** or with acc. and **الِّ**).

**عَلَا** aor. a. and o. To be high, lofty, exalted, elated, proud (with **فِي** or **عَلَى**); to be upon, to be over, as **مَا عَلَوْا** 17 v. 7, "That over which they had gained the upper hand;" **وَتَعْلَنُ عَلَوْا كَبِيرًا**" 17 v. 4, "And ye will verily be elated with great insolence;" **تَعْلَنُ** is here put for **تَعْلُونَ**, the radical, being suppressed because of the quiescent **ن** contained in the teshdeed; it being contrary to the rule to have two quiescent letters together after the same vowel; D. S. Gr. T. 1, pp. 94 and 252. **عُلُوٌ** n.a. Exaltation, insolence, pride; **عَلَوْا كَبِيرًا** 17 v. 45; **عَلَوَا** is said by Beidawee to stand in this place for **تَعَالِيًّا**; the literal meaning will therefore be "May he be exalted far above that which they utter by a great exaltation." **عَالِيَّنَ** oblique plur. of **عَالِيٰ** for **عَالِيٰ** part. act. That which is high or haughty; Fem. **عَالِيَّةٌ** Lofty, see D. S. Gr. T. 1, p. 330; 11 v. 84, "Upside down;" **عَلَيْهِمْ ثِيَابُ سُندُسٍ** 76 v. 21, "Having garments of silk as a covering;" The accus. of the part. or verbal adjective is here put for the verb, and the words have the same meaning as if they had been **يَعْلُوْهُمْ ثِيَابٌ** etc. "There were upon them garments," etc.; for the grammatical construction see D. S. Gr. T. 2, pp. 270 and 271; there are various readings of this passage.—**تَعَالَى** VI. *properly*, "He was exalted" (with **عَلَى**); also "He came" (with **إِلَى** or with aor. conditional); In an optative sense this word is frequently put after the name of God, and it

then signifies "Be He exalted," or with **عَنْ** **تَعَالَى عَمَّا يُشْرِكُونَ** 16 v. 3, "Be He exalted far above that which they associate (with him)," see **تَبَارَكَ تَعَالَى** "Come then!" fem. plur. imperat. **أَتَعَالَى** 13 v. 10 for **أَلْمُتَعَالِي** on account of the pause, D. S. Gr. T. 2, p. 496, part. act. The exalted, the High.—**إِسْتَعَلَى** X. *To mount*, get the upper hand.  
**عَلَى** aor. i. *To mount up.* **عَلَى** preposition, Above, upon, over, in addition to, before, towards, against, opposite, alongside, to, according to, of, for, on account of, in, from, by; **عَلَيْهِ** He owes, it behoves him; **عَلَى أَنْ** In order that, on condition that, seeing that, although; **عَلَى مَكَانِتُكُمْ** 6 v. 135, "According to your power;" **عَلَى أَدْبَارِهَا** 4 v. 50, "As—or like—the hinder parts thereof;" **عَلَى حَرْبٍ** 22 v. 11, "After a way," or "upon the verge—as it were—(of religion); The various meanings of **عَلَى** seem all to be more or less connected with the primary idea of something upon or over another. **أَعْلَى** (2nd declension) comp. form, Higher, highest, more or most exalted; Fem. **عَلِيَّا** (2nd declension) for **عَلِيَّ** in accordance with the rule that final **ي** when preceded by **ي** is changed into short **إ**; D. S. Gr. T. 1, p. 111; Plur. masc. **أَعْلَيُونَ** for **أَعْلَيُونَ** according to the rule of permutation, D. S. Gr. T. 1, p. 354; Fem. Plur. **عَلَى** for **عَلَى** and with the article **أَعْلَى**. **أَعْلَى** High, sublime, eminent; name of Mohammad's son-in-law. **عَلِيُّونَ** properly, High places, a name of the upper part of the Heavens, where the register of men's good actions is preserved, or according to some, the register itself; Learned Moslems

differ greatly about this word and its meaning; it is found in Hebrew.

**عَمَّ** aor. o. *To be common.* **عَمْ** Plur. **أَعْمَالٌ** An uncle on the father's side. **عَمَّةٌ** An aunt on the father's side.

**عَمَدٌ** aor. i. *To afflict.* **عَمَدٌ** plur. of **عَمَادٌ** comm. gend. A column, a lofty structure, a tent pole. — **عَمَدَ** V. To propose. **مُعَمَّدًا** On purpose.

**عَمَرٌ** aor. o. To cultivate, make habitable, perform the sacred visitation—to Mecca—(with acc.). **عَمَرٌ** Life; **عَمَرَكَ** a form of oath, "Verily by thy life." *Note.* When not used in this manner the word is written and pronounced **عَمَرٌ**. **عَمَرٌ** Life, age, and especially long life, old age.

**عَمَرَةٌ** The sacred visitation to Mecca. **عَمَارَةٌ** n.a. Religious cult, culture. **عَمَرَانٌ** (2nd declension); Two persons are called by this name in the Korân, viz. the father of the Virgin Mary, and the father of Moses and Aaron. **عَمَّورٌ** part. pass. Visited, etc.— **عَمَرٌ** II. To cause to live, grant a long life to. **عَمَّرٌ** part. pass. One whose life is prolonged.— **إِعْتَمَرَ** VIII. To visit, pass one's time in visiting.— **إِسْتَعْمَرَ** X. To settle any one as an inhabitant (with acc. and فِي).

**عَمَقَ** aor. o. *To be deep.* **عَمِيقٌ** Deep, distant, far off.

**عَمَلٌ** aor. a. *To be active (a camel); to do, make, act, work, operate;* 17 v. 86, see **شَاكِنَةٌ**, see also 6 v. 135; at 34 v. 12 before **إِعْمَلُوا** we must understand the words **وَقِيلَ لَهُمْ** "It was said to them," viz. the house of David; so also at the 10th verse the word **أَمْرَنَا** "We commanded him," is to be understood before **أَنْ أَعْمَلَ** part. act. One who does, etc., an operator, worker, toiler.

**عَمَلٌ** Plur. **أَعْمَالٌ** Work, act, deed, labour, toil, action.

**عَمَّةٌ** aor. a. To wander distractedly to and fro (with فِي); to be struck with amazement.

**عَمَى** aor. i. *To flow;* and **عَمِيَ** aor. a. To be blind, dark, obscure; 28 v. 66, "And the account shall be (was) obscure unto them." **عَمَى** n.a. Blindness (of heart). **عَمِينٌ** Plur. Acc. **عَمِينَ** Blind, D. S. Gr. T. 1, p. 354. (2nd declension); Plur. **عَمِيَّ** and **عَمِيَّانٌ** Blind, dark.— **عَمَى** II. To blind, hide, conceal from (with عَلَى of pers.), as 11 v. 30, "And it is hidden from you."— **أَعْمَى** IV. To make blind.

**عَنْ** Off, from, from off, away from, out of, in spite of, concerning; The primary signification of **عَنْ** conveys the idea of removal from off or away from a thing, and from this the other significations may be derived, see D. S. Gr. T. 1, p. 483; 2 v. 45, "One soul shall not at all make satisfaction for another," i.e. so that the punishment should be transferred from one to another; **أَلَّا يَغْنِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا**; 3 v. 92, *Lit.* "God is rich away from his creatures," i.e. rich enough to dispense with them.

**عَنَابٌ** generic noun, Plur. **أَعْنَابٌ** A grape, grapes, a vine; no verbal root.

**عَيْنَتٌ** aor. a. *To be corrupt, fall into misfortune, perish, to commit a crime;* 3 v. 114, "They desire your ruin;" ما with the verb following is here considered as equivalent to the noun of action **عَنَّتُمْ**, and is hence called **عَيْنَتُمْ** D. S. Gr. T. 1, p. 541; 49 v. 7, "Ye would certainly be guilty of a crime."

**أَعْنَتَ** n.a. Sin.—**أَعْنَتْكُمْ** IV. To destroy; لِأَعْنَتْكُمْ 2 v. 219, "He will surely distress or destroy you;" The preterite being put for the aorist to give greater energy to the expression, D. S. Gr. T. 1, p. 158.

**عَنْدَ** aor. o. *To go out of the right way.* عَنْدَ At, with, near, about, in; This particle is properly a noun in the accusative case, meaning a side, part or quarter; after the preposition مِنْ it is written عَنْدَ, as مِنْ عَنْدَ اللَّهِ "From God;" also when followed by يِ, as عَنْدِي (It is) in my power; (there is) with me, or I have, Lat. *mihi est*; فَلَا كَيْلَ لَكُمْ عَنْدِي 12 v. 60, "There will be no measuring (of corn) for you on my part;" D. S. Gr. T. 1, p. 496. **عَنْيَدَ** Contumacious, stubborn, refractory.

**عَنْقَ** *To hide the head and neck in its form (a hare).* **عَنْقٌ** comm. gend. Plur. A neck.

**عَنْكَبُوتَ** comm. gend. A spider; verbal root doubtful.

**عَنَّا** aor. o. *To distress, to be humble (with لِ).* وَعَنَّتْ 20 v. 110, "And their faces shall be humbled."

**عَهْدَ** aor. a. *To enjoin, command, stipulate, covenant (with إِلَيْ of pers. and أَنْ, or with عَنْدَ of pers.).* عَهْدٌ A covenant, promise; also time, as at 20 v. 89.—**عَاهَدَ** III. *To make a covenant with (with acc. of pers. and عَلَى of matter).*

**عَهْنَ** aor. o. *To wither.* عَهْنٌ Particoloured wool.

**عَاجَ** aor. o. *To stand still, recede; and عَوْجَ* To be bent, distorted. عَوْجٌ Crookedness, curvature, distortion, obliquity; لَا عَوْجَ 20 v. 107, "There is no obliquity in him," or "no receding." Note. لَا when used to deny the existence of a thing generally governs the accus. without tanween; D. S. Gr. T. 2, p. 63.

**عَادَ** aor. o. To return, turn (with فِي or لِ), frequently used with an ellipse of the complement; مَمْ يَعُودُونَ لِمَا قَالُوا 58 v. 4, "Then they would revert to or repair what they have said;" this passage admits of a variety of explanations. **عَادُ** 'Ad, an ancient and powerful tribe of Arabs of prodigious stature, descended from 'Ad, the great-grandson of Shem. **عَادَةً** part. act. One who returns. **مَعَانَ** A place whither one returns, a name of Mecca.—**أَعَادَ** IV. To cause to return, restore (with acc. of pers. and فِي, or with double acc.).

**عَانَ** aor. o. *To be next the bone (flesh); to take or seek refuge, especially with God (with بِ of pers. and مِنْ).* also used with أَنْ meaning lest, as at 2 v. 63, and again at 44 v. 19.

**مَعَانَ** A refuge; مَعَانَ اللَّهِ 12 v. 23, "God forbid!" Lit. "(I seek) refuge with God," for

**أَعَانَ**—أَعَانُ بِاللَّهِ مَعَانًا IV. To recommend to the protection—of God—(with acc. of pers. and بِ). **إِسْتَعَانَ**—**إِسْتَعَانَ** X. To take refuge (with بِ of pers. and مِنْ) فَاسْتَعِدْ 7 v. 199, "Then fly for protection."

**عَارَ** aor. a. and o. *To be or to make one-eyed.* عَورَة Pudendum, nakedness, a place lying naked and exposed to the enemy, as at 33 v. 13; ثَلَثَ عَوَارَاتٍ 24 v. 57, Lit. "There are three (times) of nakedness for you."

**عَاقَ** aor. o. *To keep back.* آلَ الْمَعْوَقِينَ oblique plur. part. act. II. f. Those who hinder.

**عَالَ** aor. o. *To swerve, turn aside (from the right way).*

**عَامَ** aor. o. *To swim.* عَامٌ A year; عَامَيْنِ 31 v. 13 oblique dual, Two years.

**عَوَانَ** aor. o. *To be middle-aged (a woman).* عَوَانٌ

Middle-aged.—أَعَانَ IV. To assist (with acc. and عَانَ 18 v. 94, "Then assist بِ or عَلَى فَاعِنُونِي"; (بِ VI. To help one another (with عَلَى إِسْتَعَانَ.—عَلَى X. To ask assistance (with acc. of pers. or with بِ). مُسْتَعَانٌ part. pass. One whose aid is to be implored.

عَيْنٍ aor. i. To hesitate; and عَيْنٍ aor. a. To be hindered so as to be unable to complete a thing (with بِ) لَمْ يَعَيْ 46 v. 32 aor. cond. "He was not unable to complete;" 50 v. 14, "Were we then unable to finish?" The verb عَيْنٍ being at the same time surd, concave, and defective, presents several apparent anomalies; these may, however, all be explained by the rules which affect such verbs.

عَابَ aor. i. To be faulty; to render faulty or un-serviceable.

عَادَ aor. i. To visit. عَيْدٌ A feast, festival.

عَارَ aor. i. To go backwards and forwards. عَيْرٌ fem. A caravan.

عَيسِيٌّ (2nd declension) Jesus, Our Saviour.

عَيْشَةٌ n.a. عَيْشَةٌ Life. مَعَاشٌ Whatever is necessary to support life. مَعَايِشٌ Plur. (2nd declension) Existence, manner of living, victuals, necessities of life.

عَالَ aor. i. To twist the body about in a conceited manner when walking, to be poor. عَائِلٌ part. act. Poor. عَيْلَةٌ Poverty.

عَانَ aor. i. To flow. عَيْنٌ fem. Plur. A fountain, spring of water; Plur. أَعْيَنٌ An eye. for عَيْنٌ D. S. Gr. T. 1, p. 112, § 227, fem. plur. of أَعْيَنٌ (2nd declension) Having large eyes. مَعْيَنٌ Clear-flowing, a fountain.

## غ

غَوَى see غَاوِينَ.

غَيْرٌ aor. o. To delay. غَيْرَةٌ Dust. غَايِرٌ part. act. One who stays behind, lags behind.

غَبَنَ aor. i. To deceive.—n.a. VI. f. Mutual deceit.

غَفَّا aor. o. To be covered with foam and dead leaves, etc. (a river). غَفَّا Scum and refuse, light straw, stubble.

غَدَرَ aor. i. and o. To remain behind.—III. To leave out.

غَدِيقَ aor. a. To be full of water (a spring). غَدَقٌ Copious, abundant.

غَدا aor. v. To come or go early in the morning (with مِنْ or عَلَى). غَدُو The morrow;

غَدَّا To-morrow. غَدَّا An early meal, dinner.

غَدُو The morning, early morning. غَدَّا same as غَدُو.

غَرَّ aor. o. To deceive with vain hopes (with acc. and بِ); when used with acc. and بِ it means to seduce from, as at 82 v. 6, and 57 v. 13. غَرُورٌ A deceiver, the Devil. غَرُورٌ A vain hope; غَرُورًا Deceitfully.

غَرَبَ aor. o. To go away, set, as the sun (with في). غَرَبَ A raven. غَرَبٌ Fem.

غَرَبَةً The West. غَرَابِيٌّ (2nd declension)

plur. of غَرَبِيٌّ A kind of black grapes.

غَرَبٌ The West, setting of the sun; Plur. مَغَارِبٌ (2nd declension) The western parts of

the earth; Dual مَعْرِبَانِ 55 v. 17, The two points in the Heavens, where the sun sets in summer and winter.

غَرْفَ aor. i. and o. To draw water for drinking. غُرْفَةً A draught of water taken up in the hand; the seventh Heaven, 25 v. 75. غَرْفَ and غُرْفَاتٌ plurals of غُرْفَةً Lofty apartments.— VIII. To drink out of the hand (with acc. and بِ).

غَرَقَ To be submerged. غَرْقٌ n.a. A draught. غَرْقاً At a single draught; and hence, suddenly, violently. غَرْقٌ The act of drowning.— IV. To drown (with acc. and فِي or بِ). مُغَرَّقٌ part. pass. Drowned.

غَرَمَ aor. a. To be in debt. غَارِمٌ part. act. One in debt. غَرَامٌ A continuous torment. مَعْرِمٌ A debt that must be paid, a forced loan, 9 v. 99. — مُغَرَّمٌ part. pass. IV. f. One who is involved in debt, or laid under an obligation.

غَرَّاً aor. o. To glue.— IV. To excite, incite against (with acc. and بِ); to cause enmity (with بَيْنَ).

غَزَلَ aor. i. To spin. غَزَلٌ n.a. A spinning, that which is spun.

غَزَا aor. o. To will, seek, make an hostile excursion against. غَزِيًّا for غَرِيًّا plur. of غَارِيًّا for غَازِيًّا A combatant.

غَسَقَ aor. i. To be very dark (the night). غَسْقٌ n.a. The commencement of night. غَاسِقٌ The moon, also the commencement of darkness. غَسَاقٌ Corruption which flows from the bodies of the damned.

غَسَلَ aor. i. To wash. غَسَاقٌ سَاقٌ Same as q.v.— VIII. To wash one's-self. مُغَتَّسِلٌ A place for washing.

غَشِيشَى aor. a. To cover over, come upon, as at 29 v. 55, “يَوْمَ يَعْشَاهُمْ آلَعَذَابٍ” On a certain day their punishment shall come upon them;” يَعْشَاهُمْ is here put for يَعْشِيهِمْ D. S. Gr. T. 1, p. 118; يُعْشَىٰ pass. Lit. “It is covered over upon him,” a phrase meaning “he faints,” 33 v. 19. غَاشِيَةً The day of judgment. غَواشٌ plur. of غَاشِيَةً A covering. غَشَاشَةً A covering, veil. غَشِيشَىٰ part. pass. One in a swoon.— II. To cover, to cause to cover (with double acc.).— أَغْشَىٰ IV. To cover, cause to cover or be covered (with double acc.).— V. To have carnal connexion with.— X. To cover one's-self with—a garment—(with acc. of garment).

غَصَّ aor. a. To be annoyed by something sticking in the throat. غُصَّةً Something which sticks in the throat, so as to cause pain.

غَصَبَ aor. i. To carry off violently. غَصْبًا By force.

غَصَّنَ aor. o. To cast down—the eyes, to lower—the voice (with مِنْ).

غَصَبَ aor. a. To be angry (with عَلَىٰ of pers. against whom). غَصَبٌ n.a. Anger, indignation. غَصَبَانُ adj. (2nd declension) Angry. مُغَاضِبٌ part. pass. Incensed.— مُغَاضِبٌ part. act. III. f. Being angry.

غَطَشَ aor. i. To be dark.— IV. To make dark.

غَطَّاً aor. o. To be dark. غَطَّاً A veil, covering.

غَفَرَ aor. i. To cover, pardon (with لِ of pers. and acc. of thing); to forgive (with أَنْ). غَافِرٌ part. act. One who forgives.

غَفَّارٌ غَفُورٌ Very forgiving. غُفَرَانٌ Pardon; 2 v. 285, “(We implore) thy pardon, O our Lord;” There is here an ellipse of نَظَلْبُ or

some similar word ; see D. S. Gr. T. 2, p. 82. **غَدَّة** aor. o. *To be dear, excessive; to exceed what is just and proper (with في).*  
**غَفْرَة** Pardon.—**X.** To ask pardon for (with ل) ; to ask pardon of (with acc. of pers. and ل). **غَسْفَارٌ** n.a. The act of asking forgiveness. **مُسْتَغْفِرٌ** part. act. One who asks forgiveness.

**غَفْلَة** aor. o. To neglect, be negligent (with عن). **غَافِلٌ** part. act. One who is negligent or careless. **غَفْلَة** Negligence, carelessness.—**أَغْفَلَ** IV. To cause to be negligent (with acc. and عن). **غَلَّ** aor. o. *To insert, defraud, bind—as the hand to the neck.* **غَلٌّ** Hidden enmity, grudge. **غَلَّ** Plur. **أَغْلَالٌ** A collar, yoke. **مَغْلُولٌ** part. pass. Bound, tied up; **وَلَا جَعَلَ يَدَكَ مَغْلُولَةً إِلَى عَنْقَكَ** 17 v. 31, "Nor let thy hand be tied up to thy neck," i.e. Be not niggardly.

**غَلَبَ** aor. i. To prevail (with على); overcome, conquer. **غَلَبٌ** n.a. Victory, conquest; **وَنْ** 30 v. 2, "After their conquest, or defeat," the word is here used in a passive sense. **غَالِبٌ** part. act. One who overcomes, victorious, all powerful. **أَغْلَبُ** plur. of **غَلَبٌ** Thick necked, lofty. **حَدَّأَنَقَ غَلِبًا** 80 v. 30, "Gardens (planted) thick (with trees)." **مَغْلُوبٌ** part. pass. Overcome.

**غَنَطٌ** aor. i. and **غَنَطًا** aor. o. *To be thick, rough, severe (with على of pers.).* **غَلِيلٌ** Plur. **غَلِيلٌ** Rough, severe, strong, firm; **أَلْقَابٌ** Hard-hearted. **غَلِيلٌ** Severity.—**X.** To be thick, strong.

**غَلَفَ** *To put a bottle into its case; .and* **غَلَفَ** *To be uncircumcised.* **أَغْلَفَ** Plur. Uncircumcised.

**غَلَقَ** aor. i. *To shut (a door).*—**غَلَقَ** II. Same as **غَلَقَ**. **غَلَامٌ** aor. a. *To be lustful.* **غَلَامٌ** Plur. A boy, a youth, frequently used in the Koran for a son.

**غَلِيٰ** aor. i. To boil. **غَلِيٰ** n.a. The act of boiling. **غَمَّ** aor. o. *To cover.* **غَمٌّ** n.a. Anguish, affliction. **غَمَامٌ** In the dark. **غَمَامٌ** plur. of **غَمَامٌ** Clouds covering the heavens.

**غَمَرَاتٌ** aor. a. *To abound (in water).* **غَمَرَاتٌ** A flood of water, a confused mass of anything; sometimes used metaphorically, as **غَمَرَاتُ الْمَوْتِ** The pangs of death

**غَمَرَ** aor. i. *To point, or wink at any one.*—**VI.** To wink at one another.

**غَمَضَ** aor. o. *To be low and level (the ground).*—**أَغْمَضَ** IV. To connive at the payment of less than the full value (with في).

**غَنِيمٌ** To get as booty, acquire, gain without trouble. **غَنَمٌ** n.a. Sheep. **مَغَانِمٌ** (2nd declension) plur. of **مَغَنِيمٌ** Plunder, spoils.

**غَنِيٰ** aor. a. *To be rich; to dwell (with في).* **غَنِيٰ** Plur. **أَغْنِيٰ** (2nd declension) Rich, self-sufficient, able to do without others (with عن).—**أَغْنَى** IV. To enrich (with acc. and وَنْ); to avail or be profitable to, satisfy, suffice for, fill the place of another for or against; used with عن of pers. for whom, and مِنْ of pers. against whom, as at 12 v. 67; or with عن of pers. and acc. as at 19 v. 43, see عن; another construction is found at 53 v. 29, لا يُغْنِي وَنْ أَلْهَقَ شَيْئًا "It profiteth nothing against the truth;" It is also employed with the acc. alone, as at 80 v. 37. **مُغْنِيٰ** part. act. One who suffices or stands in the place of another.—**إِسْتَغْنَى** X. To become rich, desire riches, to be able to do without, to be self-sufficient.

غَاثَ aor. o. To assist, relieve (with بِ). إِسْتَعَاثَةٌ

X. To implore assistance (with acc. and على).

غَارَ aor. o. To come into a hollow place. غَارٌ A cavern. عَوْرَةٌ n.a. (Water) running away under ground. مَغَارَةٌ A cave.—مُغَيَّرَاتٌ fem. plur. part. act. IV. f. Horses making an hostile excursion.

غَاصَ aor. o. To dive (with لِ at 21 v. 82). غَاصٌ A diver.

غَاطَ aor. o. To plunge into. غَاطَةٌ A hollow place, a privy, easing one's-self.

غَالَ aor. o. To seize. غَوْلٌ Inebriation.

غَوَى aor. i. To wander, go astray. غَيْرٌ n.a. Error, destruction. غَوِيٌّ One who is in the wrong.

غَاوِينَ part. act. Plur. غَاوُونَ Oblique Plur. One who goes astray; expressions denoting Devils, or those who listen to them.—أَغْوَى IV. To lead astray.

غَابَ aor. i. To be absent. غَيْبٌ n.a. Plur.

A secret, mystery, whatever is absent or hidden.

غَيَابَةٌ for غَيَابَةٌ D. S. Gr. T. 1, p. 276, note, The bottom (of a well, etc.). غَائِبٌ part. act.

غَابَ—He or that which is absent or hidden.

VIII. To traduce the absent, as 49 وَلَا يَعْتَبْ v. 12, "Neither traduce one another;" aor. conditional.

غَاثَ aor. i. To water by means of rain. غَيْثٌ Rain.

غَازَ aor. i. To provide for. غَيْرٌ A difference, another; This word, which sometimes does duty as an adverb, is then indeclinable, as غَيْرٌ Not, besides, unless; when used as a preposition, and meaning Without or Except, it becomes declinable, see بَعْدٌ. Note. Much controversy exists as to the grammatical construction of this and similar words, D. S. Gr. T. 2, p. 153, note.—غَيْرٌ II. To alter, change. مُغَيِّرٌ part. act. One who changes.—غَارَ for غَارٌ مُغَيِّرٌ—

غَيْرٌ—V. To be changed.

غَاصَ aor. i. To diminish, abate, be wanting, as 13 ما تَغَيَّبُ أَلْأَرْحَامُ v. 9, "What the wombs want (of their due time)."

غَاظَ aor. i. To incense, irritate (with acc. and بِ).

غَيْظٌ n.a. Anger, fury. غَيْظٌ part. act. One who is angry.—غَيْظٌ n.a. V. f. A raging furiously.

## ف

فَ A prefixed conjunction having less conjunctive power than وَ, and hence principally employed in connecting sentences; the following is from Johnson's Pers. Arab. and English Dictionary; فَ is a prefixed particle of inference and sequence, signifying And, then, for, therefore, so that, in order that, in that case, in consequence, afterwards, at least, lest, for fear that, truly; all or most of these significations may be found in the Korân, but this particle

occurs so frequently in almost every page that the choice must be left to the reader's judgment, see D. S. Gr. T. 1, p. 549 *et seq.*, also T. 2, p. 396; It is constantly to be found prefixed to other particles, as فَإِنْ, فَإِذْ, فَإِنْمَا, فَإِذْنٌ etc. etc.

فَاتِحَةٌ An opening or commencement, rt. فَتَحٌ q.v. فَاجِرَةٌ "Then protect him;" imperat. iv. f. of جَارٌ q.v.

**فَاد** aor. a. *To hurt any one in the heart.* فُوَادْ Plur. أَفِيدَةً The heart.

**فَرَهَ** see فَارِهِينَ.

**رَأَى** "Then show me;" imperat. iv. f. of رَأَيْ q.v. with ف prefixed.

**فَانِ** for فَاعِلَّ aor. o. and i. *To split (the head) with a sword.* فِتْهٌ A band or party of men, army.

**فَانِا** see فَآءٍ for فَيَا.

**فَانِسَ** see فَانِجَسْ.

**فَتَنَّ** aor. a. *To break, cease, desist, as تَسْلَمَ اللَّهُ تَكْفُرُ* 12 v. 85, "By God! thou wilt (not) cease to remember Joseph;" for this ellipse of the negative see D. S. Gr. T. 2, p. 473; فَتَنَّ is here put for فَقَاتَ, D. S. Gr. T. 1, p. 97.

**فَتَحَ** aor. a. *To open (with acc. or with acc. of thing and عَلَى of pers.); to explain or reveal (with بِ of thing and عَلَى of pers.); To grant—a mercy or a victory—(with acc. and لِ of pers.), as at 48 v. 1; to adjudicate in a cause (with حَتَّى إِذَا فَتَحْتَ يَاجُوجَ وَمَاجُوجَ; (بَيْنَ 21 v. 96, "Until Gog and Magog shall have had a way opened for them," alluding to the rampart mentioned at 18 v. 93, which being broken down, an irruption of those barbarous tribes is to take place shortly before the last day; the verb is here put in the feminine as having for subject the collective nouns يَاجُوجَ and مَاجُوجَ, D. S. Gr. T. 2, p. 233. فَتَح Victory, a decision or judgment, the taking of a town, and especially of Mecca, which is sometimes called فَتَح par excellence, as for example in the 48th chapter, which takes its name from that victory; N.B. The victory foretold at the close of the 27th verse is believed to be the*

taking of Khaibar. فَاتِح part. act. *One who opens, one who gives judgment;* آللَّاتِحَةُ Name of the opening chapter of the Korân. آللَّتَاحُ The Judge, an epithet of God. (2nd declension) plur. of مِفتَاحٌ or مِفتَحٌ A key.—فَتَح II. To open (with لِ of pers.). مُفْتَح part. pass. Opened.—إِسْتَفْتَح X. To ask assistance—of God,—against (with عَلَى); to ask for a judgment or decision—in a suit,—as at 8 v. 19.

**فَتَرَ** aor. o. and i. *To be quiet; to feel weak or faint, to desist?* فَتَرَة A cessation, or interval of time between two prophets.—فَتَرَ II. To weaken, diminish—a punishment—(with عَنْ).

**فَتَشَ** To split, cleave asunder.

**فَتَشَّ** aor. i. *To twist (a rope).* فَتَشِيلٌ A small skin in the cleft of a date-stone, hence a thing of no value.

**فَتَنَّ** aor. i. *To try, or prove—as gold in the fire—(with acc. and بِ or فِي); to afflict, persecute (by burning), which seems to be the meaning at 85 v. 10; to lead into temptation; to make an attempt upon, as at 4 v. 102; to seduce (with عَلَى آللَّارِيْفَتَنَّونَ; (عَنْ 51 v. 13, "They shall be proved, punished, or burnt in the fire."*

**فَتَوَنَّ** n.a. A trial. فَاتِنَنْ part. act. One who leads into temptation. فَتَنَة A temptation,

trial, punishment, misfortune, discord, sedition or civil war, as at 8 v. 40; At 3 v. 187 it may be rendered "seduction from the truth," so also at 3 v. 5; فَتَنَة آللَّانِسْ 29 v. 9, "A trial or calamity proceeding from men;" At 8 v. 25 it is explained as meaning any crime common to the people at large; it has been translated "sedition," but the commentators are at a loss to fix the exact meaning; فَتَنَة 10 v. 10 بِجَعْلَنَا

85 and 60 v. 5, "Do not make us (the subject of) punishment;" Beidawee says مَوْضِعُ فَتْنَةٍ; a similar ellipse occurs at 17 v. 62, also at 37 v. 61 and at 74 v. 31, where it means "a cause of contention;" At 33 v. 14 it may be rendered "desertion," and at 6 v. 23 it is said to mean "an excuse or answer," and only to be called فَتْنَة because that excuse is a lie forged by the Idolators. مَغْتَنٌ part. pass. Distracted, demented.

aor. o. To be superior to another in generosity. فَتَّى A young man, man-servant; Dual فَتَّيَانٌ; Plur. فَتَّيَةُ of few, and فَتَّيَانٌ of many. فَتَّاهٌ Plur. فَتَّيَاتٌ Young women, maid-servants.—اَفْتَى IV. To advise, give an opinion or instruction in a matter of law or judgment (with acc. of pers. and فِي اِسْفَتَى—). فِي اِسْفَتَى X. To consult, ask opinion or advice, chiefly in legal matters (with acc. of pers. and فِي, also with ئِ interrogative); 18 v. 22, "Neither ask the opinion of any of them (the Jews or Christians), concerning them;" some of their views on the important matter in question are given in the preceding verse.

فَجَحٌ aor. o. To straddle. فَجَحٌ n.a. Plur. فَجَاجٌ A broad way, especially between two mountains.

فَجَرٌ aor. o. To cause water to pour forth (with acc. and مِنْ); to go aside from the right way, to act wickedly. فَجَرٌ n.a. The dawn, day-break. فَجَارٌ part. act. Wicked; Plur. فَجَرَّةٌ and فَجَارٌ. فَجَرٌ n.a. Wickedness.—فَجَرٌ II. To cause to flow (with acc. and فِي, or with double acc.); 82 v. 3, "And when the seas shall be made to flow (together)," so as to form but one sea. تَفَجِيرٌ n.a. The act of

causing (water) to flow.—تفَجِيرٌ V. To flow (with وَنْ). لِتَفَجِيرٍ VII. To flow (with مِنْ); at 2 v. 57 the verb is put in the fem., being (as we should say) governed by the nominative اَثْنَا عَشْرَةَ عَيْنًا, "Twelve fountains," and the word عَيْنٌ being of the fem. gender; for the construction of the numerals see D. S. Gr. T. 1, p. 420, and T. 2, p. 318.

فَجَاجٌ aor. o. To open (a door). فَجَاجَةً A clear open space, as between the sides of a cave.

فَحْشَاءٌ To be shameful or infamous. فَحْشَاءٌ (2nd declension) Filthy, shameful, or dishonourable conduct, especially stinginess in the payment of tithes or other religious dues. فَاحِشَةٌ Filthiness, uncleanness, a filthy report, a crime, fornication or adultery; Plur. فَوَاحِشٌ (2nd declension) Abominable crimes.

فَخَرٌ aor. a. To boast. فَخُورٌ Vain-glorious, a boaster. فَخَارٌ Earthenware.—نَافَخُورٌ n.a. VI. f. Mutual boasting.

فَدَآءٌ aor. i. To ransom (with acc. and بِ). فَدَآءٌ n.a. A ransom. فَدِيَةٌ A ransom, that which is paid as ransom or to redeem a fault.—فَادَى III. To ransom, redeem.—إِنْتَدَى VIII. To ransom or redeem one's-self with (with بِ), or from (with مِنْ); thus at 5 v. 40, لِيَقْتَدُوا بِهِ مِنْ, "To redeem themselves with it from the punishment," etc.

وَدَى see فَدِيَةٌ

وَدَرَ see فَدَرَوْهُ

فَرٌ aor. i. To flee, flee to (with إِلَى); fly from (with وَنْ). فَرارٌ n.a. Flight, the act of fleeing away. مَفَرٌ A place of refuge.

فَرَاثٌ aor. o. To be wicked. فَرَاثٌ Sweet (water).

فَرَثَ aor. i. and o. *To let out the contents—of a basket.* فَرَثٌ Fœces.

فَرَجَ aor. i. To split, cleave asunder. فَرَجٌ Plur. فُرُوجٌ An interstice, break, flaw, private parts; وَالْتِي أَحْصَنَتْ فَرَجَهَا 21 v. 91, "And she who preserved her chastity," viz. The Virgin Mary.

فَرَحَ aor. a. To be glad, rejoice (with بِ). فَرَحٌ Joyful; at 28 v. 76 it means one who exults (in riches).

فَرَدَ aor. o. *To be separated, alone.* فَرَدٌ Plur. فَرَادَى (2nd declension) Alone, without companions, or as at 21 v. 89, without offspring.

فَرَدَسَ *To spread on the ground.* فَرَدَسٌ comm. gend. Paradise; the original meaning of the word is a park or garden planted with fruit-trees; it is from the Plur. فَرَادِيسُ that we have the Greek word *Παράδειος*.

فَرَشَ aor. o. *To spread as a carpet on the ground.* فَرَشٌ n.a. Animals fit for slaughter. فَرَاشٌ generic noun, Moths. فَرَاسٌ n.a. Plur. فَرَشٌ A carpet used as a bed, a mattress, and metaphorically a wife; thus at 56 v. 33, وَفَرَشٌ مَرْفُوعَةٌ "And damsels raised on lofty couches."

فَرَضَ aor. i. *To notch, ratify, appoint, fix (a time); to ordain, command an observance of, or obedience to (with acc. of thing and عَلَى of pers.); to sanction; to assign (with لِ of pers.).* فَارِضٌ An old cow. فَرِيشَةٌ An ordinance (especially of God), a settled portion, dower or jointure; فَرِيشَةٌ see وَصِيَّةٌ مَفْرُوضٌ part. pass. Appointed, determinate.

فَرَطَ aor. o. *To precede, to be extravagantly reproachful or insolent (with على).* فَرْطٌ In advance of; إِلَى 18 v. 27, "And his affair is in

advance of (the truth)," i.e. "He casts the truth behind his back;" the word in its most ordinary acceptation is applied to a horse who outstrips his competitors; it likewise means insolent or extravagant, an iniquity, that which goes beyond all bounds.—فَرَطٌ II. To be negligent, omit, act negligently (with في). مَفْرَطٌ part. pass. IV. f. Made to hasten.

فَرَعَ aor. a. *To mount up.* فَرَعٌ A branch or top of a tree.

فَرَعَونٌ (2nd declension) Pharaoh.

فَرَغَ aor. a. and o. *To empty, finish;* 94 فَانِدَتْ ٩٤ v. 7, "And when thou hast finished (thy preaching); to bring a matter to an end, settle an account with any one (with لِ of pers.). فَارِغٌ part. act. Empty, void.—أَفْرَغَ IV. To pour out (with acc. and عَكَى).

فَرَقَ aor. o. *To split, divide, make a distinction (with بَيْنَ); to send down from Heaven (as the Korân); thus at 44 v. 3, where it may also be rendered "is distinctly decreed;" as on the night there alluded to are settled all the affairs of this world for the ensuing year;* فَرَقٌ aor. a. To be afraid. فَرَقٌ n.a. The act of distinguishing or separating; فَرِيقٌ 77 v. 4, "And by the Angels who separate (truth from falsehood) by a discrimination;" there are also other interpretations of the passage.

فَرْقٌ A separate part, heap, hillock. فَرْقَةٌ A band of men. فَرِيقٌ A part, portion, some, a party or band of men. فَرْقَانٌ A distinction; The Law of Moses and the Korân are so called as distinguishing between truth and falsehood, see 2nd Epistle to Timothy ch. ii. v. 15; يَوْمَ الْفَرْقَانِ 8 v. 42, "On the day of distinction (of the true believers from the infidels)," viz.

The Battle of Bedr; so also at 8 v. 29, where it is interpreted by some to mean a victory over the unbelievers.—**فَرَقٌ** II. To make a division or distinction (with **بَيْنَ**); to make a schism in (with acc.). **فَرْقِيَّةٌ** n.a. Division, dissension.—**فَارِقٌ** III. To quit, part from (with acc.). **فِرَاقٌ** n.a. The act of quitting, a separation; at 18 v. 77 **فِرَاقٌ** is antecedent to **بَيْنِي**; it must be borne in mind that **بَيْنِي** although generally rendered "between" is in reality a substantive meaning interval, or, as in this passage, a connexion; at 75 v. 28 **فِرَاقٌ** means a departure from this life.—**تَفَرَّقَ** V. To be divided among themselves (with **فِي**); **فَتَرَقُّ** 6 v. 154, "For fear lest ye be scattered away from" (with **عَنْ**), D. S. Gr. T. 2, p. 245; to be separated one from another. **مُتَفَرِّقٌ** part. act. Divers, different.

**فَرِيَّةٌ** To be brisk. **فَارِدٌ** part. act. One who is clever, insolent or petulant.

**فَرَى** aor. i. To cut. **فَرِيٰ** New, strange, wonderful. —**إِفْتَرَى** VIII. To feign, forge, invent a lie (with acc. and **عَنْ** of pers.) **بُهْتَانٍ يَفْتَرِيهَا بَيْنَ أَيْدِيْهِنَّ**; **عَنْكِيْ** 60 v. 12, Literally, "A calumny which they have forged between their hands and their feet;" this passage has by some been interpreted as referring to the illegitimate children which the women attempted to father upon their husbands. **مُفَتَّرٌ** for **مُفَتَّرٌ** part. act. A forger. **مُفَتَّرٌ** for **مُفَتَّرٌ** part. pass. Feigned, pretended, forged.

**إِسْفَرَرٌ** aor. i. To flow as blood from a wound.—**إِسْفَرَرَ** X. To remove, expel (with acc. and **وَنْ**); to deceive, lead to destruction (with acc. of pers. and **بِ**).

**فَرِعٌ** aor. a. To be terrified, smitten with fear (with **وَنْ**). **فَرَعٌ** n.a. Terror.—**فَرَعَ** II. when used with **عَنْ** means To free from fear, as **إِذَا فَرَعَ عَنْ قُلُوبِهِمْ** 34 v. 22, "(Until) their hearts shall have been freed from fear."

**فَسَخٌ** aor. a. To be spacious, to make room for a person (with **لِ** of pers.).—**تَفَسَّخَ** V. To make room (with **فِي** of place).

**فَسَحَقَ** see **فَسَحَقًا**.

**فَسَادٌ** aor. o. To be corrupt. **فَسَادٌ** n.a. The acting corruptly, corruption, violence; **بَعْيَرْ نَفْسِيْسُ أَوْ** 5 v. 35, "Without (that soul having slain another) soul or (committed) violence."—**أَفْسَدٌ** IV. To act corruptly, do violence (with **فِي**); to corrupt, despoil (with acc.). **مُفَسِّدٌ** part. act. One who acts corruptly or commits violence, & spoiler.

**فَسَرَ** aor. i. and o. To discover.—**تَفَسِّيرٌ** n.a. II. f. An explanation or interpretation.

**فَسَقَ** aor. i. and o. To emerge from its husk (a date); to withdraw from the right way, disobey the commandment of God (with **عَنْ**); to be impious, act wickedly. **فُسْقٌ** and **فُسُوقٌ** ns.a. **فَاسِقٌ** Transgression, impiety, wickedness. **فَاسِقٌ** part. act. A transgressor, one who is wicked.

**فَشِلَ** aor. a. To be weak, faint-hearted.

**فَصَحٌ** aor. o. To show itself (the dawn); and **فَصَحٌ** To be eloquent, speak with fluency and correctness. **أَفْصَحٌ** (2nd declension) comp. form, More eloquent.

**فَصَرَهُنَّ** "Then draw them (towards thee)," imperat. of **صَارَ** for **صَوَرَ** q.v.

**فَصَلٌ** aor. i. To dissect, depart; to make a distinction or division, or judge between (with **بَيْنَ** of pers. and **فِي** of thing). **فَصْلٌ** n.a. A distinc-

tion, separation, a means of distinguishing good from evil, as at 86 v. 13; فَصْلُ الْخَطَابِ 38 v. 19, see خَطَابٌ part. act. One who judges between truth and falsehood.

فَصَالٌ Weaning. فَصِيلَةٌ A family, relations.— II. To explain distinctly (with acc. and of pers.). تَفْصِيلٌ n.a. A clear explanation, exposition. مُفَصَّلٌ part. pass. Clearly explained, distinct.

نَفَّاصٌ aor. i. To break.— إِنْفَاصَمٌ n.a. VII. f. The act of being broken; لَا إِنْفَاصَمَ لَهَا 2 v. 257, "It has no flaw or break in it."

إِنْفَصَنٌ aor. o. To break asunder. نِصْنَةٌ Silver.— VII. To be broken up, dispersed, separated (with يُونَ).

فَضَحَّ aor. a. To expose to shame; فَلَا تَفْضَحُونِ 15 v. 68, "And do not expose me to disgrace (by ill-treating my guests)."

فَضَلٌّ aor. v. To remain over and above. فَضَلٌّ Excellence, merit, favour, a free gift, bounty, grace, munificence, indulgence.— فَضَلٌّ II. To prefer, favour, cause to excel, grant favours to one person in preference to another (with acc. and على, and with بِ of thing). تَفْضِيلٌ n.a. Excellence, preference.— فَضَلٌّ V. To make one's-self superior (with على).

نَفَّاصٌ aor. o. To be roomy.— أَنْفَصِي IV. To go in unto, as a husband to a wife (with إلى).

نَفَّطرَ aor. o. and i. To split, create. فَاطِرٌ part. act. A Creator. فَنْطَرَتْ for فَنْطَرَةً D. S. Gr. T. 1, p. 276, note, A creation; the word is found at 30 v. 29, and may there be taken to mean Religion, or a religious frame of mind inspired by God; it is put in the acc. after أَعْنَى (I mean) understood; D. S. Gr. T. 2, p. 94.

فُطُورٌ A rent, flaw, or fissure.— نَفَطَرَ V. To be rent asunder.— إِنْفَطَرَ VII. To be cloven asunder. إِنْفَطَارٌ n.a. The being cloven asunder. مُنْفَطَرٌ part. act. Cloven or rent asunder.

نَظَّ To force water out of an animal's stomach. نَظَّ حَرَشٌ Harsh, severe.

فَعَلٌ aor. a. To do, make, act, perform, accomplish. فَعَلٌ An action, a doing. فَعَلَةٌ A deed. فَاعِلٌ part. act. One who does, etc. فَعَالٌ adjective of intensity, D. S. Gr. T. 1, p. 322, Doing or effecting much; used substantively it means a great or able worker. مَفْعُولٌ part. pass. Done, made, effected, performed, fulfilled; at 8 vv. 43 and 46 the past part. كَانَ مَفْعُولًا is put in prophetic language for the future اُنْ يَفْعَلَ; a similar instance occurs at 73 v. 18.

نَفَدَ aor. i. To seek for that which is lost, to lose.— تَنْفَدَ V. To make an inquisition into; at 27 v. 20 it may be rendered "He reviewed."

فَقَرَ aor. o. and i. To dig, break the vertebrae; and فَقَرٌ To be poor. فَقَرٌ n.a. Poverty. فَاتَرَةٌ A calamity, properly that which breaks the vertebrae. فَقِيرٌ Plur. فَقِيرٌ (2nd declension) Poor, needy; when used with بِ as at 28 v. 24 لِمَا أَنْزَلْتَ إِلَيَّ ... فَقِيرٌ ... In want of . . . whatever thou mayest send down unto me; a similar use of the word when employed with إِلَى may be observed at 35 v. 16.

نَفَعَ aor. a. and o. To be of a pure yellow colour. فَاقِعٌ part. act. comm. gend. Very yellow or red; according to some this word is applied to any pure colour.

وَقَىٰ "Then deliver us," see وَقَىٰ فَقَةٌ To be superior in wisdom; and فَقَةٌ aor. a. To be wise, understand, to be skilled or have

understanding in matters pertaining to Law and Divinity.—**تَفْقِي** V. To be assiduous in instructing one's-self (with فی).

**فَكَّ** aor. o. *To break.* **فَكَّ** n.a. The act of freeing (captives).—**مُنْفَكٌ** part. VII. f. *Dislocated,* one who vacillates (in his faith), as at 98 v. 1.

**فَكَرٌ** *To think.*—**فَكَرٌ** II. To meditate; at 74 v. 18 it means to meditate blasphemies against the Korân.—**تَفَكَّرٌ** V. To consider, meditate (with فی).

**فَكَهٌ** *To be very merry.* **فَكَهٌ** A jester, one who makes game of others. **فَاكِهٌ** part. act. One who is very joyful, rejoices greatly (with ب or فی). **فَاكِهٌ** Plur. **فَوَاكِهٌ** (2nd declension) Fruit.—**فَكَهٌ** V. To wonder.

**فُلٌّ** *A certain person.* **فُلٌّ** Such an one, a certain person.

**فَلَحٌ** *To split.*—**أَفْلَحٌ** IV. To prosper, be happy, attain one's desires. **مُفْلَحٌ** part. act. One who is prosperous or happy.

**فَلَقٌ** aor. i. *To split, cause to come forth.* **فَلَقٌ** A fissure, Day-break, breaking forth (of the dawn); it is held by some to mean Creation in general, and especially of those things which are produced from others, as Fountains, plants, children, etc. **فَالِقٌ** part. act. One who causes to put forth or break forth.—**إِنْفَلَقٌ** VII. To be split open, divided.

**فَدَكٌ** *To be round (a breast).* **فَدَكٌ** comm. gend. and number, Ships, a ship, shipping, The Ark. **فَدَكٌ** The orbit of a celestial body.

بَعْمَ فَكَيْبَعْمَ see فَكَيْبَعْمَ.

صَامَ فَلَيْصَامَ see صَامَ for صَوْمَ.

مَا فِيمَ فِي مَا, see مَا.

**فَنٌّ** *To drive camels.* **فَنٌّ** plur. of فَنٌّ A branch,

or of فَنٌّ A species; if the latter meaning be adopted we must understand the words **مِنْ أَلْأَشْجَارِ** "Of trees," at 55 v. 48, where it occurs.

**فَنَدٌ** *To dote.*—**فَنَدٌ** II. To make a dotard of, regard as a dotard.

**فَنَى** aor. i. *To vanish.* **فَانٍ** for فَانٍ part. act. Perishable, liable to decay.

**فَهَمٌ** *To understand.*—**فَهَمٌ** II. To cause to understand (with double acc.).

**فَاتٌ** aor. o. *To pass away from, slip (an opportunity); escape (with acc.).* **فَنَاؤُتٌ** n.a. Escape.—**فَوْتٌ** n.a. VI. f. A disparity, or want of proportion. **فَاجٌ** aor. o. *To diffuse a fragrant odour.* **فَوْجٌ** A troop or company; Plur. **أَفْوَاجٌ**.

**فَارٌ** aor. o. *To boil, boil up or boil over;* 11 v. 42, "The oven boiled over;" this oven is said to have originally belonged to Eve, and poured forth boiling water as a sign of the Deluge, the waters of which, according to Jewish fable, were boiling hot; see also 23 v. 27. **فَورٌ** n.a. Haste; 3 v. 121, "Immediately on their arrival, or before they had rested," see D. S. Gr. T. 1, p. 526.

**فَازٌ** aor. o. *To get possession of, gain, receive salvation, obtain one's desires.* **فَوزٌ** n.a. Victory, felicity, safety, salvation. **فَانِزٌ** part. act. One who enjoys felicity or receives salvation. **مَفَازٌ** A place of safety or felicity. **مَفَازَةٌ** An escape, place of refuge.

**فَوْضٌ** Not used in the primitive form, To submit a thing to the judgment of another (with acc. and إِلَى of pers.).

**فَاقٌ** aor. o. *To be superior in rank or excellence.*

**فَوْقٌ** n.a. is properly a noun expressive of superiority, which when used as an adverb is

indeclinable; in the Korân it always appears as a preposition meaning over or above, and is then used in the accus. فَوْقَكُمْ as فَوْقَ "Over you," or in the genitive after a preposition, as مِنْ فَوْقِ الْأَرْضِ 14 v. 31, "From above (or from the surface of) the earth;" D. S. Gr. T. 1, pp. 494 and 510; see also بَعْدَ فَوَاقْ A delay, properly the space of time between two milkings, or of the opening and closing of the hand in milking.—أَفَاقَ IV. To come to one's self, recover (after a swoon or illness).

فُومْ generic noun, Garlic; no verbal root.

فَاهَ aor. o. To pronounce a word. فَمْ or فُمْ or with a complement فُو, Gen. فِي, Acc. فَا; Plur. أَفَاهَ A mouth; The word فَمْ is formed from the regular noun فُو by cutting off the two last radical letters, and substituting م; see D. S. Gr. T. 1, pp. 378 and 417; it is found in the Korân only in the acc. sing. and in the plural.

فِي a preposition meaning In, into, among, in com-

pany with, as 7 آدْخُلُوا نَحْنِي أَمِّهِ قَدْ خَلَتْ v. 36, "Enter ye in company with the nations which have already passed away;" It may sometimes be rendered On, of, to, with, 51 v. 29; for, 2 v. 173; by, against, concerning, according to, or in comparison with; an instance of the last meaning occurs at 18 v. 26; D. S. Gr. T. 1, p. 487.

فَآءَ aor. i. To return, go back (with إِلَى); to go from a vow, as at 2 v. 226.—أَنَاءَ IV. To bring under the power or authority of any one (with acc. and عَلَى of pers.).—تَقْبَيَّاً V. To turn itself about (as a shadow cast by the sun).

فَاضَ aor. i. To be copious; to overflow (with مِنْ).—أَفَاضَ IV. To pour water over any one (with acc. and عَلَى); to rush impetuously (with مِنْ), as the pilgrims down Mount 'Arafat; to be diffuse; to dilate or amplify in speaking (with فِي); to be immersed in any business (with فِي).

فَآلَ aor. i. To be weak-minded. فَيْلَ An elephant.

## ق

قَنْ Name and initial letter of the 50th chapter, see آتَمَ.

قَبَحَ To abhor; and قَبَحَ To be ugly, loathsome. مَقْبُحٌ part. pass. Abhorred or rendered loathsome; at 28 v. 42 it may be taken in either sense.

قَبَرَ aor. o. and i. To bury. قَبْرٌ n.a. Plur. قُبُرٌ A grave. مَقَابِرٌ (2nd declension) plur. of مقبرة A cemetery.—أَقْبَرَ IV. To cause to be buried.

قَبَسَ aor. i. To get a light from another. قَبْسٌ Lighted fuel.—إِقْبَسٌ VIII. To take a light from another (with مِنْ).

قَبَصَ aor. i. To contract, take, seize, draw in (its wings in flying), as a bird; thus at 67 v. 19, where we may understand the word أَجْنَحَتْ. قَبْضَةً n.a. A contraction. قَبَضَ A handful. مَقْبُوضٌ part. pass. Taken.

قَبَلَ aor. a. To accept (with acc. and مِنْ or عَنْ); to admit (with acc. and لِ of pers.) قَبْلٌ part. act. One who accepts. قَبْلٌ properly, a noun meaning the forepart; but in the Korân used either as an adverb, and without a complement, in which case it is indeclinable, as مِنْ قَبْلٍ Before, formerly, or as a preposition مِنْ قَبْلٍ

in the acc. as قَبْلَهَا Before this; when preceded by the preposition مِنْ it is put in the genitive, as مِنْ قَبْلِ أُنْ Before that; it corresponds in its construction with بَعْدَ q.v.; see also D. S. Gr. T. 2, p. 152. قُبْلٌ The fore-part; قُبْلَهَا 6 v. 111, "Before their eyes," or "In hosts," with which meaning قَبْلٌ may be regarded as the plur. of قَبْلٌ q.v. قَبْلٌ Power, a side or part; قَبْلٌ Towards, in the direction of, as قَبْلَ الْمَشْرِقِ 2 v. 172, "Towards the East;" لَا قَبْلَ لَهُمْ يَهَا 27 v. 37, "Against whom they will have no power;" مِنْ قَبْلِهِ 57 v. 13, "Alongside it." قَبْلَهُ properly, *Anything opposite*; a Kibla, or the point in the direction of which, prayer must be made to be efficacious; see Daniel chap. vi. v. 10; Thus the Kibla of the Mohammedans is the Ka'ba at Mecca; at 10 v. 87 the word has been interpreted "A place of worship;" The Jews in the days of Moses are supposed by the Commentators to have prayed towards the Ka'ba, it having been rebuilt by Abraham and Ishmael in place of the original house destroyed by the Flood. قَبُولٌ A favourable reception. قَبِيلٌ A surety, bail, sponsor; at 7 v. 26 it means a host (the ministers of Satan). قَبَاعِيلٌ (2nd declension) plur. of قَبِيلٌ An Arab tribe.—أَقْبَلَ IV. To come, draw near, approach (with فِي in the sense of with), thus at 12 v. 82 and 51 v. 29; to turn towards (with عَلَى of pers.); to rush upon (with إِلَى). تَقْبَلَ—V. To accept (with acc. and مِنْ or عَنْ of pers.); This verb is sometimes used with an ellipse of the immediate complement, or as we should call it, the accusative; thus at 3 v. 31 قَتَّقْبَلَ وَمَنِي "Then accept from me (that) which I have

vowed"—(مَا نَذَرْتُهُ); a similar passage is found at 2 v. 121, D. S. Gr. T. 2, p. 454.—مُتَقَابِلٌ part. act. VI. f. Opposite to, or facing one another.—مُسْتَقِيلٌ part. act. X. f. Proceeding towards (with acc.).

قَتَرٌ aor. o. and i. To be niggardly. قَتَرٌ and قَتُورٌ Black dust, blackness. قَتُورٌ Niggardly.—مُقْتَرٌ part. act. IV. f. To be in reduced circumstances.

قَتَلَ aor. o. To kill, slay; 2 v. 51, "Then slay yourselves;" either figuratively, by mortifying your corrupt desires, or "one another;" the latter interpretation is in accordance with the account given in Exodus chap. xxxii. v. 27; In the Passive قُتْلَ is sometimes used as an imprecation, thus at 74 vv. 19 and 20, "May he be accursed;" the preterite being used for the optative; D. S. Gr. T. 1, p. 169; similar instances occur at 51 v. 10, 80 v. 16, and 85 v. 4. قَتَلَ n.a. The act of putting to death, slaughter. قَتْلَى (2nd declension) for قَتْلَى D. S. Gr. T. 1, pp. 110 and 402, plur. of قَتِيلٌ One who is slain.—تَقْتِيلٌ II. To slay, or cause to be slain. قَاتَلَ n.a. The act of slaughtering.—III. To fight against (with acc. of pers.); 9 v. 30, "May God curse them," see قُتَلَ; At 3 v. 140 there seems to be an ellipse after قَاتَلَ of the objective or immediate complement, إِنْسَانًا or some similar word being understood, D. S. Gr. T. 2, p. 454. قَاتَلَ n.a. The act of fighting, war.—إِتَّقْتَلَ VIII. To contend among themselves.

قَنْآتٌ generic noun, Cucumbers; no verbal root.

قُحْمٌ aor. o. To rush headlong.—VIII. To undertake an enterprise in a headlong or impetuous

manner. قِحْم part. act. One who rushes or leaps headlong, found at 38 v. 59, where it means "Rushing headlong (into Hell)."

نَّدَ A particle frequently prefixed to the preterite to give it a past signification; where among several verbs in the preterite one has the particle نَّدَ prefixed, such verb is to be taken in the Pluperfect tense; so also among several Pluperfектs the one which follows نَّدَ will have a signification anterior to the others; in all the above cases it may generally be rendered already, and may frequently be understood to imply that the matter in question, although past, is of recent date, or that it was not unexpected; thus, وَكَذَ فَصَلَ لَكُمْ مَا حَرَمَ عَلَيْهِمْ 6 v. 119, "For he hath even now explained to you what he hath forbidden you;" another use of نَّدَ is to add energy to an affirmation, and it may then be rendered truly, of a certainty, or verily; thus, كَذَ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ 24 v. 64, "He knows of a surety what ye are about;" so also at 91 v. 9, نَّدَ أَفْلَحَ مَنْ زَكَاهَا "Verily he who hath purified it is happy;" Lastly, نَّدَ may sometimes be rendered frequently, as at 2 v. 139, كَذَ تَرَى تَقْلِبَ وَجْهَكَ, "We have frequently observed the turning of thy face;" It is found in combination with other particles as نَّدَ وَكَذَ, نَّدَ وَنَّدَ etc. D. S. Gr. T. 1, p. 533.

نَّدَ aor. o. To rend. قِدَّ plur. of نَّدَ A party of men at variance among themselves; كُنَّا طَرَائِقَ 72 v. 11, "We are (followers of) different ways."

نَّدَحَ aor. a. To strike fire. قِدَّ n.a. The act of striking fire.

نَّدَرَ aor. o. and i. To be able, to be able to do, have power over, prevail against (with عَلَى); to

measure to an exact nicety (with acc. of thing and عَلَى of pers.), as at 89 v. 16; so also in the Pass. at 65 v. 7; to estimate the value of (with double acc.), thus مَا قَدَرُوا اللَّهُ حَتَّى تَدْرِي 6 v. 91, "They have not made a just estimate of God;" to be sparing (with لِ); to determine, with which meaning it is found in the Pass. at 54 v. 12. قَدَرْ n.a. That which is determined or predestined of God, measure, value, power; لَيْلَةُ الْمَدْرَرِ 97 v. 1, The night of El Kadr, on which the Korân was sent down from Heaven; it may be rendered either "the night of Power," or "the night of the pre-determined decree," from a Mohammedan fable, that on this night are issued the Divine decrees on all the affairs of the ensuing year; it is generally supposed to fall on the night preceding the 24th of Ramaḍān. قَدَرْ n.a. The Divine decree, that which is predestined, a definite quantity, a determined measure; عَلَى الْمُوسَعِ قَدَرْ 2 v. 237, "Upon him who is in easy circumstances (shall be set) an amount according to his ability;" it is also read قَدَرْ قَدُورْ plur. of قَدَرْ commun. gend. A cauldron. قَادِرْ قَادُورْ part. act. One who is able or has power over, one who determines beforehand. قَدِيرْ Able, potent. قَدَّورْ part. pass. Determined. قَدَارْ A definite quantity, or determined measure, a space.—قَدَرْ II. To make possible, dispose, prepare, to plan, devise, decree, determine, define; at 74 vv. 18, 19, and 20, it means to lay plans or plots against the Korân; at 34 v. 17 it may be translated "We have facilitated;" قَدَرُوهَا تَعْوِيرًا 76 v. 16, "They shall determine the measure thereof (according to their desire)." قَدِيرْ n.a. The act of

measuring or determining, a Divine decree.—  
مُقْتَدِرٌ part. act. VIII. f. Powerful, able to prevail (with عَلَى).

قدَّسَ To be pure. نُجُسٌ Purity, sanctity. رُوحٌ The Holy Spirit, by which name the Mohammedans designate the Angel Gabriel.—  
الْهَنْدُوسُ The Holy One, an epithet of God.—  
قدَّسَ II. To sanctify, bless (with لِ). مُقَدَّسٌ part. pass. Sacred, holy.

قدَّمَ aor. o. To precede; and تَوَمَ aor. a. To betake one's-self, come to (with إِلَى). نَدَمٌ Merit; when of the fem. gend. it means A foot; Plur. قَدِيمٌ Old, ancient. أَنْدَامٌ Forefathers.—  
قدَّمَ II. To bring upon (with acc. and لِ of pers.); to do a thing before, prepare beforehand, send before (with لِ and with or without acc.), as good works, which a man is said to send before to bear witness for him at the last day; see 1st Epistle of S. Paul to Timothy chap. v. v. 24; to put forward (a threat), threaten beforehand, as وَقَدْ نَذَمْتُ إِلَيْكُمْ تَالَّوْعِيدَ 50 v. 27, "Since we have already threatened you beforehand;" at 49 v. 2 there is an ellipse of the accus., the words لَا تَنْذَمُوا may probably mean "Do not put yourselves forward," or "do not obtrude your opinions;" there are other readings, but this seems best to accord with the context, which contains several hints on good breeding and etiquette.—  
تقدَّمَ V. To go before; at 74 v. 40 it means to go forward in the right way.—  
إِسْتَدَمَ X. To desire to advance, wish to anticipate. مُسْتَدِيمٌ part. act. One who goes forward, or desires to advance.

نَدَا aor. o. To be agreeable in taste and smell (food).—  
إِقْتَدَى VIII. To imitate, copy (with بِ). أَنْتَدَى imperat. for أَنْتَدِ with the addition of ة.

مُقْتَدِرٌ هَاهُؤُلُوقِف D. S. Gr. T. 1, p. 252. مُقْتَدِرٌ for مُقْتَدِرٌ part. act. One who imitates (with عَلَى).

قدَّفَ بِ فِي aor. i. To pelt, cast (with acc. and بِ); يَقْذِفُ بِالْحَقْنَ 34 v. 47, "He casts his truth (over his servants); " at 20 v. 90 we must understand the words فِي آلنَّارِ ; to asperse, pelt with abuse (with acc. and بِ).

قَرَرَ aor. i. and a. To stand fast; remain quiet (with فِي), as at 33 v. 33, where قَرَنَ is for قَرَنْ 2nd pers. fem. plur. of the imperative, D. S. Gr. T. 1, p. 229. Note. This word is frequently spelt قَرَنْ, and is then to be derived in the usual way from the assimilated verb قَرَرَ q.v.; to be cool, applied to the eyes, thus at 20 v. 41 كَيْ تَقْرَرَ عَيْنَهَا literally, "So that her eye might be cool," i.e. "That she might rejoice;" so also at 19 v. 26 وَقَرَى عَيْنَا "And cool (or refresh) thyself," literally, "Be cool as to thine eye." قَرَارٌ n.a. Stability, a fixed or secure place, repository, place of abode. قُرَّةٌ عَيْنٌ Coolness; قُرَّةٌ عَيْنٌ "Delight,—literally, coolness—of the eye." قَارُورَاتٌ (2nd declension) plur. of قَارُورٌ A glass bottle; at 27 v. 44 it must be translated "Slabs of glass;" 76 v. 16, "Glass bottles resembling silver," or it may be "Silver bottles resembling glass."—  
أَقْرَرَ IV. To confirm, to cause to rest or remain (with إِسْتَقْرَرَ). فِي X. To remain firm (with acc. of place). مُسْتَقْرَرٌ part. act. That which remains firmly fixed or confirmed, abiding, lasting. مُسْتَقْرَرٌ part. pass. Firmly fixed or established; as a noun of place it means a fixed abode; and at 6 v. 66 "a fixed time;" at 6 v. 98 there is an ellipse, to complete the sense we must read

فَلَكُمْ مُسْتَقْرَرٌ ; the words may refer either to the  
loins of the Father, or a mansion upon earth.

قرأ aor. a. and o. To read, rehearse to (with acc.  
and عَلَى of pers.). قُرُونٌ Period of a woman's  
monthly courses. قُرآنٌ The Korân, properly  
pronounced Kor-ân.—أَقْرَأَ IV. To cause to read  
or rehearse.

قرب To make a night journey; and قَرَب aor. a. To  
approach, draw near to ; 2 v. 183,  
“And do not go near (to transgress) them.”  
قُرْبٌ Proximity ; at 9 v. 100 it may be rendered  
“A means of drawing nigh.” قُرْبَةٌ Plur.  
قُرَبَاتٌ Pious works which draw men nigh unto  
God. قَرِيبٌ comm. gend. Nigh, near, near  
at hand, either in place or time ; وَنِ قَرِيبٍ Shortly after ; قَرِيبًا as an adverb, Lately.  
قُرْبَى for قُرْبَى (2nd declension) D. S. Gr. T.  
1, pp. 110 and 402, Affinity, relationship ;  
دُوْلَقْرَبَى A relation. قُرَبَانٌ n.a. A sacrifice,  
or gift offered to God ; see S. Mark chap. vii.  
v. 11 ; a familiar acquaintance, the Entourage  
of a prince ; at 46 v. 27 it may perhaps be  
best translated “as a means of access to God ;”  
the false Deities there mentioned being sup-  
posed to be on familiar terms with God, and  
therefore likely to act as intercessors with him.  
أَقْرَبُ (2nd declension) comp. form, Closer,  
closest, nearer, nearest, more probable ; at 16 v.  
79 it means “In a shorter time,” or “quicker.”  
آلَاقْرَبُونَ Kinsfolk, kindred, those most nearly  
related. قَرَبَةٌ Relationship.—II. To set  
before (with acc. and إِلَيْ); to cause to draw  
nigh (with acc. and عَنْ or إِلَى); to offer (a  
sacrifice); مُقْرَبٌ part. pass. One who is made  
or permitted to approach, honoured.—إِنْتَرَبَ—  
VIII. To draw near.

قرح aor. a. To wound. قَرْحَ n.a. A wound.

قرد aor. i. To collect. قَرْدَةٌ plur. of قَرَد An ape.

قرش aor. i. and o. To cut off. قُرْيشٌ Name of a  
noble Arab tribe descended from Ishmael, of  
which Mohammad's grandfather was Prince.

قرض aor. i. To cut; to turn away from (with acc.  
of pers. or thing). قَرْضٌ n.a. A loan, especially  
one which is payable at the option of the  
borrower, and hence called قَرْض حَسْنٌ ; accord-  
ing to some, however, the meaning of this  
expression is “a loan at good interest.”—  
أَقْرَضَ IV. To lend (with double acc.).

قرطاس quadrilateral, To hit the mark. قَرْطَاسٌ Plur.  
قرطيس (2nd declension) Paper.

قرع aor. o. To get the better of another in drawing  
lots, to strike. قَارِعٌ Adversity, that which  
strikes ; a name of the Day of Judgment.

قرف aor. i. To peel.—إِقْرَفَ VIII. To acquire, gain.  
مُقْتَرِفٌ part. act. One who gains.

قرن for إِقْرَنَ fem. plur. imperat. of قَرَنْ q.v.  
قرن aor. i. To join one thing to another. قَرْنٌ n.a. A  
horn, a generation; Dual قَرْنَانٌ, oblique قَرْنَيْنِيْنِ  
as دُوْلَقْرَبَى He of the two horns, Alexander  
the Great, see دُوْ ; Plur. قَرْنَيْنِينَ Plur.  
قَرْنَانِيْنِ (2nd declension) An intimate companion.

قرؤون Korah, a proper name of foreign origin,  
and therefore of the 2nd declension, D. S. Gr.  
T. 1, p. 404.—مُقْرَنٌ part. pass. II. f. Bound  
together.—مُقْرِنٌ part. act. IV. f. One who is  
able to do a thing (with ل of thing).—مُنْقَرِنٌ—  
part. act. VIII. f. One who is associated with  
another, or follows in procession.

قرى aor. i. To entertain a guest. قَرْيَةٌ A city, town,  
village ; Dual أَلْقَرْيَتَانٌ The two cities Mecca  
and Et-Tâ-if; Plur. قَرْيَى .

**قسّ** *To think evil.* قيسيس A Christian Priest.

**قسّر** *To compel any one to do a thing against his will.* قسورة Powerful, a lion.

**قسط** aor. i. *To sserve from justice;* also aor. i. and o. *To be just.* قسط n.a. Justice, equity; at 21 v. 48 we have an instance of the noun of action used as an adjective, and remaining in the singular, although qualifying a noun in the plural; D. S. Gr. T. 2, p. 280. قاضٍ part. act. One who acts unjustly or unrighteously. قسط (2nd declension) comp. form, More just.—**قسط** IV. To be just (with فِي or إِلَى). مُقْسِطٌ part. act. One who observes justice.

**قسطان** A balance; this word is said to be of Greek origin.

**قسّم** aor. i. *To divide into parts;* to portion out (with acc. and بِينَ). قسم An oath. قسمة A partition, a dividing, an appörtionment. مَقْسُومٌ part. pass. *Divided,* distinct.—**قسّم** part. act. II. f. One who apportions.—**قسّم**

III. *To swear unto* (with acc. of pers.).—**قسم** IV. *To swear* (with acc. of oath and بِ, or with a verb preceded by لِ); at 7 v. 47 and elsewhere the substance of the oath immediately follows the verb, without the intervention of any particle, thus يُقْسِمُ أَمْ لَمْ جَرِمُونَ مَا لَبَثُوا

30 v. 54, "The wicked will swear (that) they have not tarried;" at 75 v. 1 the words أَقْسِمُ are generally rendered "Verily I swear," لِ being held to be intensive; so also at 56 v. 74 and other passages; according to some however the words may mean "I will not swear;" the matter being too palpable to require the confirmation of an oath, see لِ.—**قسم** VI. *To swear one to another* (with بِ).

—**مُقْتَسِمٌ** part. act. VIII. f. One who divides.—

**إِسْتَقْسِمَ** X. To draw lots or divine by means of headless arrows.

**قسّا** aor. o. *To be hard.* قسوة n.a. Hardness. قاسٍ for قاسو D. S. Gr. T. 1, p. 330, part. act. Hard; for the construction of the phrase لِنَقْسِيَةٍ قُلُوبُهُمْ 39 v. 23 see D. S. Gr. T. 2, pp. 197 and 278; at the commencement of this verse there is a remarkable hiatus; Beidawee contents himself by saying "خَبَرَ مَنْ مَحْذُوفٌ" "The predicate of مَنْ is suppressed," but the sense may be gathered from the concluding portion; it may be supplied somewhat as follows: "Shall he then whose breast God hath opened, etc. (be like unto one whose heart is hardened?); Woe then unto those who are hard of heart;" D. S. Gr. T. 2, p. 475.

**قسّع** A cucumber. إِنْشَعَرٌ IV. f. quadriliteral, To become rough or creep with terror—the skin—(with وَنْ).

**قسّ** aor. o. *To cut, lop,* to follow, declare; to narrate or relate, to make mention of (with acc. and على of pers.). قصص n.a. A narrative, story, history, the act of following; قصصاً 18 v. 63, "Following their footsteps." قصاص Retaliation.

**قصد** aor. i. *To intend,* to be moderate, steer a middle course. تَصْدِيْد The right way, the middle path, "Le juste milieu." قاصد part. act. Easy or moderate (journey).—**مُقْتَصِدٌ** part. act. VIII. f. One who keeps to the right path, a man of good intentions; also one who halts between two opinions.

**قصر** To be short; aor. o. To diminish, cut short, as prayers (with وَنْ). قصر n.a. Plur. قصور A palace, castle. قاصِرٌ part. act. One who keeps

in restraint. مَقْصُورٌ part. pass. Confined, kept at home (a woman).—مَقْصِرٌ part. act. II. f. One who cuts short (his hair).—أَقْصَرٌ IV. To desist.

قصَفَ aor. i. To dash in pieces (a ship). قَاصِفٌ A heavy gale of wind.

قصَمَ aor. i. To break in pieces, demolish utterly.

قصَا aor. o. To be distant. قَصِيٌّ Distant. أَقْصَى for أَقْصُرُ D. S. Gr. T. 1, p. 105, Fem. قَصَوَيْ (2nd declension) comp. form, More remote, further; أَقْصَى لِلْمَسْجِدِ أَقْصَى 17 v. 1, "The further mosque," the Holy House at Jerusalem, on the site of which now stands the mosque of El Akṣa.

قصَّ aor. o. To bore.—إِنْقَضَ VII. To threaten to fall down.

قصَبَ aor. i. To cut off. قَصْبٌ n.a. Trefoil or clover.

قصَى aor. i. To decree, create, accomplish, bring to an end, complete; to fulfil (as a term or vow); to determine (with acc. and مِنْ of pers.); to pass a sentence (with acc. and عَلَى of pers.); قَصَى عَلَيْهِ 28 v. 14, "He slew him," or "made an end of him;" to command (with أَنْ); to make known or reveal (with acc. and إِلَى of pers.); to judge (with بِ); to judge between (with فِي بَيْنَ of persons and بِ or فِي). قَاضِفٌ part. act. One who decrees, determines, judges, etc.; يَا لَيْتَهَا كَانَتِ آلَقَاضِيَةَ 69 v. 27, "Oh! would to God that it (death) had made an end of me." مَقْضِي part. pass. Decreed, D. S. Gr. T. 1, p. 330.

قطَّ aor. o. To cut. قَطْنٌ A judge's sentence.

قطَّرَ aor. o. To drop. قَطْرٌ Molten brass. أَقْطَارٌ plur. of قُطْرٌ A side, a tract of earth or heaven. نَطَرَانٌ Liquid pitch.

قطعَ aor. a. To cut asunder, cut down (a tree), cut off; to pass or traverse as at 9 v. 122; تَقْطَعُونَ آلَسَسِيلَ 29 v. 28, "Ye infest the highway," or "commit highway robbery;" at 22 v. 15 it is understood by some to mean "Let him hang himself," or "let him hang himself, and then cut (the rope);" the passage is rather obscure, but the idea seems to be, Let him resort to any means however extravagant. قَطْعٌ A part; according to some the first watch of the night. قَطْعٌ A part of the night, the darkness of the night towards morning; also plur. of قَطْعَةٌ A part or portion. قَاطِعٌ part. act. One who decides, as at 27 v. 32. قَطْرُونَ part. pass. Cut off.—قطَّعَ II. To cut off, cut in pieces, divide, disperse separately; وَتَقْطَعُوا أَرْحَامَكُمْ 47 v. 24, "And would ye sever the ties of relationship?" to cut out (clothes), as at 22 v. 20. تَقْطَعَ—قطَّعَ V. To be cut up into pieces, divided asunder; تَقْطَعَ بَيْنَكُمْ 6 v. 94, "A schism has been made between you," or "ye have been cut off from one another;" For the impersonal use of verbs see D. S. Gr. T. 2, p. 245.

قطَّافَ aor. i. To gather the vintage. قَطْوَفُ plur. of قَطْفٌ A bunch of grapes.

قطَّيمِيرُ The thin skin which envelops a date-stone.

قطَّدَ aor. o. To sit, sit upon, sit still, remain quiet at home; it is sometimes used in a manner similar to those verbs which are styled by grammarians أَخْوَاتُ كَانَ and may then be rendered to become; instances occur at 17 vv. 23 and 31; D. S. Gr. T. 1, p. 121, note; to beset (with بِ), as at 7 v. 84; to set snares for (with لِ); thus at 7 v. 15, لَقْدَنَ لَهُمْ صَرَاطُكَنْ; أَلْقَدَنَ لَهُمْ صَرَاطُكَنْ "Verily I will set snares—or lie in

ambush—for them (in) thy straight way ;” the word صِرَاطُكَ is here put in the accus. as being a ظَافِرٌ or adverbial expression embodying the idea of place ; it stands for فِي or عَلَى صِرَاطِكَ D. S. Gr. T. 2, p. 393, note ; a similar passage is found at 9 v. 5. تَعْوَدُ n.a. The act of sitting still, see قَاعِدٌ قَعِيدٌ comm. gend. and number, Sitting. Plur. قَاعِدٌ part. act. One who sits still or remains at home ; Fem. Plur. قَوَاعِدُ (2nd declension) Foundations, women who are past child-bearing. مَتَعَدٌ n.a. Plur. مَقَايِدُ (2nd declension) The act of sitting still or remaining at home, a seat or place of sitting down, a station, encampment, as at 3 v. 117.

**فَرَّ** aor. a. To descend.—مُنْقَرِعٌ part. act. VII. f. That which is torn up by the roots.

**نَقَلٌ** aor. i. and o. To return from a journey. أَنْتَالٌ plur. of نَقْلٌ A lock.

**فَقَاءٌ** aor. o. To follow.—تَفَقَّى II. To cause to follow or succeed (with بِ of pers. and عَلَى).

**فَقْلٌ** aor. i. To be few, to be little. قَلِيلٌ Few, little, small. أَقْلٌ (2nd declension) comp. form, Fewer, poorer.—تَفَقَّلٌ II. To make few, cause to appear few, as at 8 v. 46.—أَقْلٌ IV. To bear, carry.

**قَلَبٌ** aor. i. To turn, return (with إِلَى). قَلَبٌ n.a. Plur. قُلُوبٌ A heart.—قَلَبٌ II. To cause to turn, turn upside down, upset; 18 v. 40, “ He turned his hands upside down,” or with the backs to his belly, a sign of grief; to turn about; 24 v. 44, يَقْلِبُ اللَّيْلَ وَالنَّهَارَ ; “ God maketh the night and the day to take turns, or succeed each other in turns.”—تَقْلِبٌ V. To be turned about, changed. تَقْلِبٌ n.a. The act of turning about, a vicissitude of fortune, whether good or bad; at 16 v. 48 it

means employment in business, and at 26 v. 219 it may either be translated behaviour or going to and fro, or it may refer to the various postures assumed by the Moslems when at prayers. مُسْتَقَبٌ Time or place where any one is busily employed, as in journeying to and fro, etc.—إِنْقَابٌ VII. To be turned about, troubled, to turn one's-self or return back, (with or without إِلَى); to be overthrown or turned back, as at 3 v. 122 ; to be turned from the true faith, in which sense it may be taken at 2 v. 138, as well as in other places, where the words أَيْ مِنْقَابٍ يَنْقَلِبُ عَلَى عَقِيَّةٍ occur ; 26 v. 228, “ What turn their affairs shall take,” meaning “ what shall be their future state ;” Literally, “ By what kind of a return they shall return (to God).” مُنْقَلِبٌ مُنْقَلِبٌ part. act. One who returns. مُنْقَلِبٌ part. pass. That which is exchanged; at 26 v. 228 it must be considered as a noun of time and place, D. S. Gr. T. 1, p. 305.

**تَنَدٌ** aor. i. To collect (water, etc.). تَلَانٌ (2nd declension) plur. of تَلَادٌ An ornament of the neck, wreath or garland. مَقَالِيدُ (2nd declension) plur. of مَلَادٌ, مَلَادٌ A key.

**قَلَعٌ** aor. a. To remove, extract.—أَقْلَعَ IV. To desist.

**قَلَمٌ** aor. i. To pare (the nails, etc.). قَلَمٌ Plur. أَقْلَامٌ A pen; a headless arrow used in casting lots.

**قَلَى** aor. i. To fry; to hate. قَالٌ part. act. One who abhors (with لِ).

**تَحَجَّعٌ** To raise the head and refuse to drink (a camel).—مُنْقَعِحٌ part. pass. IV. f. One whose head is forced up so that he cannot see.

**قَمَرٌ** aor. o. and i. To game with dice; and قَمَرٌ aor. a. To be white. قَمَرٌ n.a. The moon (especially from the 3rd to the 26th day).

نَمَصَ aor. i. and o. To canter or bound.	قِيمِصُ A shirt; Fr. Chemise.	فَوْسِيٌّ aor. o. To compare by measurement.
قَمَطْرٌ quadrilateral, To tie up the neck of a leather bottle.	قَمَطْرٌ Calamitous (day).	قَوْسٌ oblique dual of قَوْسٌ comm. gend. A bow.
قَمَعَ aor. a. To goad (an elephant) on the head.	(2nd declension) plur. of مَقْمَعٌ A mace.	قَاعَةٌ aor. o. To cover (a female). Plur. قَاعَةٌ A level plain.
قَمَلَ aor. o. To be lousy.	قَمَلٌ generic noun, Lice.	قَالَ aor. o. To say, speak (with لِ); instances not unfrequently occur where this word is altogether omitted; for example at 39 v. 4, where قَالُوا is understood before the words مَا تَعْدِهُمْ; and again at the commencement of the 15th verse of the 25th chapter, where we must understand يُقَالُ لَهُمْ; this ellipse is generally indicated by the conjunction أَنْ, D. S. Gr. T. 1, p. 568, and T. 2, p. 468; see also أَنْ n.a. قَوْلٌ A saying, speech, that which is pronounced, a sentence, a word; Plur. أَقْوَالٌ, Plur. of Plur. أَقْوَارِيلٌ (2nd declension).
قَنَّطَ To hinder; and قَنِطَ aor. a. To despair (with مِنْ).	قَنُوطٌ n.a. Despair. قَانِطٌ part. act. One who despairs.	قَيْلٌ A word, saying, pronouncing, speech, discourse, conversation; at 43 v. 88 if we read وَقَيْلٌ "And the saying (of the prophet)," it must be considered as the complement to the antecedent عَلَمٌ in the 85th verse.
قَنَطَرٌ quadrilateral, To leave the country and inhabit a town.	قَنَاطِيرٌ (2nd declension) A talent, 1200 ounces of gold.	قَائِلٌ part. act. A speaker, see also قَالَ for تَقْوِيلٌ—قَيْلٌ V. To fabricate falsely, counterfeit (with acc. and علىٰ of pers.).
قَنَعَ aor. a. To beg; and قَنَعَ aor. a. To be content.	قَانِعٌ part. act. One who asks humbly, also one who is content.—مُقْبِعٌ part. act. IV. f. One who lifts up the head.	قَامَ aor. o. To stand, stand fast or firm, stand still, stand up—to prayer (with إِلَى and فِي or سَيِّئَةٍ of place); to come (with مِنْ of place); يومٌ يَوْمٌ 14 v. 42, "On the day when their account shall stand good, or when the reckoning shall come;" to stand before (with لِ); لِ of pers., as at 4 v. 126.
قَنَى aor. o. To get, acquire.	قِنْوَانٌ plur. of قَنَى A cluster of dates.	قَوْمٌ n.a. A people.
قَنَى aor. i. To acquire.—أَقْنَى IV. To cause to acquire, to make contented.	قَاهِرٌ The Omnipotent, the Victorious God.	قِيمٌ Right, true; at 98 v. 4 we may understand the word أَلِيمَةٌ Religion, before قَائِمٌ part. act. Standing, firm, upright.
قَهَّرَ aor. a. To overcome, oppress.	قَاهِرٌ The Conqueror, a name of God.	16
قَوْفَى plur. imperat. of وَقَى q.v.		
قَابَ aor. o. To dig.	قَابٌ A space, distance.	
قَوْتَ aor. o. To nourish.	أَقْوَاتٌ plur. of قَوْتَ Nourishment.—مُقِيتٌ part. act. IV. f. Watchful, a guardian.	

certain to come, as at 18 v. 34. قوام Right, equity. قيام plur. of قوي Standing upright, erect; قيام is also a noun of action, at 4 v. 4 it may be rendered a means of support, and at 5 v. 98 an asylum. قوام One who has a high standing, superior to, firm, upright, as كُنُوا قَوَّامِينَ يَالْقِسْطِ شَهَادَةً لِلَّهِ 4 v. 134, "Observe strict integrity when bearing witness before God." القيوم The Self-subsisting (God). القيمة The Resurrection. أقوام (2nd declension) comp. form, More or most right; at 17 v. 9 there is an ellipse, the sentence if completed would stand thus يَهْدِي لِلظَّرِيقَةِ آلتَى هِيَ أَفْوَمُ الظَّرِيقٍ; for the syntax of adjectives of this form see D. S. Gr. T. 2, p. 301 *et seq.*; أقوام قيلا Lit. "More correct in pronunciation," or "more suitable for distinct pronunciation." مقام Time or place of standing, stationary abode; state or dignity, in which sense it may be applied at 55 v. 46, and elsewhere; it may also mean God's tribunal; مقامهم 5 v. 106, "In their place."—تقوييم n.a. II. f. Symmetry.—أقام IV. To cause to stand upright; to observe or continue in (with acc.), as أقام آصلوة 2 v. 172, "He is constant at prayer;" To set straight, institute or appoint (with acc. and ل); فَلَا نُقْسِمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَرَبِّا 18 v. 105, "And we will allow them (their works) no weight on the day of resurrection." وَأَقِيمُوا آللشَّهَادَةَ لِلَّهِ 65 v. 2, "And offer straightforward evidence be-

fore God." إقامة for إقام for إقامه D. S. Gr. T. 1, p. 294, n.a. The act of being constant (in prayer); 16 v. 82, "On the day of your halting, or pitching your tents." مقام and دار مقامة آلمقامة 35 v. 32, "The mansion of eternal abode." مقيم part. act. One who observes religious rites, constant, lasting, permanent; 15 v. 76, "And verily they serve to confirm men in the right way;" the construction of the passage is rather involved, but the meaning seems pretty clear; الْمُقِيمِي الصلوة "Those who are constant in prayer;" for the construction see D. S. Gr. T. 2, p. 183.  
—استقام X. To act uprightly (with إلی of pers.); walk uprightly in the paths of religion (with على). مستقيم part. act. Right, righteous, upright, well constituted.

**قوى** To excel in strength; and قوي aor. a. To be strong. قوى Plur. Power, strength, vigour, resolution, firmness, force, determination to observe a law. قوي Strong, powerful.—مقوى for مقيم part. act. IV. f. One who inhabits a desert.

**قاض** aor. i. To break the shell (a chicken).—قينص II. To prepare or destine for any one (with acc. and ل of pers.).

**تأن** aor. i. To take a siesta at noon. تائل part. act. One who sleeps at mid-day. مقيل Place of repose at noon.

nouns, and to other particles, and meaning as, like; it is considered as a preposition, and governs nouns in the genitive; when prefixed to the noun مَثَلٌ the latter is redundant; Example, ۲ v. 263, "Like the resemblance of a grain," D. S. Gr. T. 1, p. 473.

كَاسٌ fem. A cup; no verbal root.

كَائِنٌ How many (with مِنْ); this word is regarded by grammarians as an indeclinable noun; D. S. Gr. T. 1, p. 454.

كَبَّ aor. o. To invert, throw face downwards (with مُكَبَّ part. act. IV. f. Grovelling (with علىَ of face).

كَبَّت aor. i. To throw prostrate, expose to ignominy.

كَدَّ aor. i. and o. To injure any one in the liver.  
كَدَّ Trouble, misery.

كَبَرٌ aor. o. To be older than another; كَبِيرٌ aor. a. To be aged; and كَبَرٌ aor. o. To be great; to be a weighty or grievous matter (with علىَ or عِنْدَ of pers.);

40 v. 37, "It is grievously odious;" the subject of the verb is here said to be مَثَلَ ذِلَكَ آلِجَدَالِ كَذِلِكَ meaning كَذِلِكَ

18 v. 4, "How odious a word;" كَبِرَتْ كَلْمَةٌ

is here used as a verb of blame, D. S. Gr. T. 2, p. 225, note;

17 v. 53, "Created matter of that kind which

in your opinions it is most hard (to raise to life);"

To attain majority. كَبِيرٌ Greatness,

pride; وَالْذِي تَوَلَّ كَبِيرَةً 24 v. 11, "He who

hath taken in hand to magnify it." كَبِيرٌ n.a.

of كَبِيرٌ Old age. كَبِيرٌ Plur. (2nd declension)

Great, grand, large, aged, grievous;

إِنَّمَا لِكَبِيرِكُمْ 20 v. 74, "Verily he is your chief,

or your master;" كَبِيرُهُمْ "The biggest or the

eldest of them." كَبِيرٌ (2nd declension) plur.

of كَبِيرَةً A grievous sin. كَبَارٌ Of great magnitude. أَكَابِرُ Plur. (2nd declension) comp. form, Greater, more grievous, etc., greatest; Fem. كَبِيرَى (2nd declension), Fem. Plur. كَبَرٌ; إِنَّمَا لِأَكَبَرٍ 74 v. 38, "Verily it is one of the greatest (calamities);"

آلِبَلَى plur. of بَلَى being understood. كَبِيرَيَاءً (2nd declension)

Greatness, glory. كَبِيرٌ II. To magnify (God)

by saying أَكَبَرٌ n.a. The act of magnifying God by saying

أَكَبَرٌ—أَللَّهُ أَكَبَرٌ IV.

To extol.—كَبِيرٌ V. To act insolently (with

فِي of place). مُكَبِّرٌ part. act. One who is haughty

and arrogant. الْمُكَبِّرُ The Self-exalting, a

name of God.—إِسْكَبَرٌ X. To be puffed up with

pride, to behave with insolence (with فِي of

place); at 38 v. 76 is for أَسْكَبَرَ

D. S. Gr. T. 1, p. 71; to reject with insolence

(with عَنْ). إِسْكَبَارٌ n.a. Arrogance. مُسْكَبَرٌ

part. act. One who is proud and haughty.

كَبَّتْ To throw down headlong (with فِي), rt.

q.v.

كَبَّتْ aor. o. To write, write down, transcribe;

to prescribe, command, ordain or decree in writing (with acc. and لِ or علىَ of pers. and also

with أَنْ); Ex. 5 v. 49, وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنْ

"And we wrote for them therein a command

that, etc.;" to inscribe (with acc. and بِي); at

52 v. 41, and 68 v. 47 the sense requires that

we understand the words "from the preserved

table of God's decrees."

كَاتِبٌ part. act. A writer or scribe. كِتَابٌ n.a. Plur. كِتَابٌ A

book, writing, Scripture, written revelation,

decree, letter; at 2 v. 236 it may be translated

"the prescribed period;" كِتَابٌ مُسِينٌ is a name

given to the preserved tablet of God's decrees,

from which the Korân is said to have been copied ; these words are generally found without the definite article, in order to enhance by a certain vagueness our ideas of its magnificence—“ Omne ignotum pro magnifico ! ”

**الكتاب** The Holy Scriptures, the Korân, also the book in which a record is kept of all men's actions, and an extract from which, each one shall have placed in his hand at the last day, 17 v. 14; **أهل الكتاب**; The Jews and Christians. **مكتوب** Written down.—**كتاب** III. To give a slave a contract of freedom on payment of a certain sum (with acc.).—**لكتاب** VIII. To cause to be written.

**كم** aor. o. To conceal, hide (with double acc.) ; to keep back (evidence).

**ذب** aor. o. and i. To collect into one place.

**كثيب** A heap of sand.

**كثير** To be superior to in point of numbers ; and **كثرة** aor. o. To be much, many, numerous. **كثرة** Multitude, abundance. **كثير** Abundance, and especially of good things ; name of a river in Paradise ; this word is variously expounded. **كثير** Much, many, numerous. **أكثرا** (2nd declension) comp. form, More, most, more abundant, the greater number.—**كثير** II. To multiply.—**أكثروا** IV. To multiply, as **فأكثروا** 11 v. 34, “ And thou hast multiplied disputes with us.”—**كثيراً** n.a. VI. f. The act of multiplying.—**استكثرا** X. To wish for much, make great use of (with **من** of thing).

**كدر** aor. a. To study or labour after anything.

**كدر** n.a. The act of labouring after anything.

**كادر** part. act. One who labours after (with **إلى**).

**كدر** aor. o. To be muddy.—**إنكدر** VII. To shoot downwards (the stars).

**كدى** aor. a. (apparently for **كدا**) To be hard ; and **كدى** aor. i. To be niggardly.—**أنكدى** IV. To be niggardly.

**كذب** aor. i. To lie, lie to, falsely invent (with acc.) ; to tell lies about or against (with عى). **كذبوا** pass. “ They were the victims of falsehood.” **كذب** n.a. A lie ; used also as an adjective, lying, false, as **بدم كذب** 12 v. 18, “ With false blood,” D. S. Gr. T. 2, p. 230. **كاذب** part. act. Lying, a liar ; at 56 v. 2 **كاذبة** agrees with **نَقْش** understood. **كذاب** One given to lying, a great liar. **كذاب** n.a. A falsehood. **غير مكذوب** part. pass. **Belied** ; **مكذوب** Infallible.—**كذب** II. To accuse of falsehood or imposture, falsely deny (with acc. or with ب) ; frequently used without any object being expressed ; thus at 6 v. 149 where we may understand **آرسُل** as the complement of the verb, D. S. Gr. T. 2, p. 454 ; **بما كذبُون** for **كذبُوني** 28 v. 26, “ In respect of their having accused me of falsehood,” D. S. Gr. T. 2, p. 497 ; At chapter 55 the word **تَكذِيب** “ Do ye both falsely deny,” which occurs so frequently, is addressed to men and genii, the two species of rational beings who are mentioned in the 13th and 14th verses. **تَكذِيب** n.a. The act of imputing falsehood. **مُكذب** part. act. One who falsely denies, or accuses of falsehood or imposture.

**كر** aor. a. To return. **كر** A return, a turn of luck ; **كرتين** 67 v. 4, Two other times, twice again.

**كر** To twist a rope, grieve. **كر** n.a. Grief, distress.

**کِرَسْ** *A shed or stable for goats; no verbal root.*  
**کُرْسِیٰ** *A throne.*

**کَرَمْ** aor. o. *To be superior to another in generosity.*  
**کَرِيمٌ** Plur. **کِرامٌ** Honourable, noble, generous, kind, beneficent, gracious, munificent, agreeable, as at ۵۶ v. ۴۳; **کِرامًا** ۲۵ v. ۷۲, "Courteously." **أَكْرَمُ** (2nd declension) comp. form, Most beneficent, most honourable.—**کَرَمٌ** II. To honour. **مَكْرُومٌ** part. pass. Honoured.—**أَكْرَمٌ** IV. To honour, make honourable. **إِكْرَامٌ** n.a. Honour. **مَكْرُومٌ** part. act. One who honours. **مَكْرُومٌ** part. pass. Honoured.

**کَرَهَةٌ** aor. a. *To detest, dislike, be averse from (with acc.).* **کَرَهٌ** and **کَرَهٌ** ns.a. Repugnance, a trouble, something disagreeable; **کَرَهَا** Against one's will; **کَرَهَا** ۴۶ v. ۱۴, "With pain and grief." **کَارَهٌ** part. act. One who dislikes or is averse from anything. **مَكْرُورٌ** part. pass. Abominated, hateful.—**کَرَهٌ** II. To render hateful (with acc. and **إِلَى** of pers.).—**أَكْرَهٌ** IV. To compel one to do a thing against his will (with acc. of pers. and **عَلَى** of thing, also with acc. of pers. and **حتَّىٰ**). **إِكْرَاهٌ** n.a. Compulsion.

**کَسَبَ** aor. i. *To gain, acquire, seek after, gather (riches); in the Korân it is frequently used in reference to the provision which a man has laid up against a future life, be it good or bad; in this sense it may often be translated to do or commit;* **وَلَوْيَمْ** ۲ v. ۲۲۵, *Lit.* "What your hearts have gained," meaning "what your hearts have assented to."—**إِكْتَسَبَ** VIII. To seek after, seek to gain; there seems to be but little difference in the Korân between the 1st and the 8th forms; the latter like **کَسَبَ** may occasionally require to be rendered to deserve; **يَعْتَسِبُوا** ۳۳ v.

58, "Without their having been guilty of anything to deserve such treatment."

**کَسَدَ** aor. o. *To fail in finding customers.* **کَسَادٌ** n.a. A want of purchasers; the act of remaining unsold.

**کَسَفَ** aor. i. *To cut up (cloth).* **کَسَفٌ** A segment, a piece cut off. **کَسَفَةٌ** plur. of **کَسَفٌ** A piece or segment; **کَسَفًا** adverbially, In pieces.

**کَسَلَ** aor. a. *To be lazy.* **کَسَلَانٌ** plur. of **کَسَلٌ** Lazy, sluggish.

**کَسَّا** aor. o. *To clothe (with double acc.).* **کَسْوَةٌ** Clothing.

**کَشَطَ** To remove, take off—a cover.

**کَشَفَ** aor. i. *To uncover, lay bare, remove, take off (with acc. and **عَنْ** ساقٍ);* **عَنْ** ۶۸ v. ۴۲, "On a certain day a leg shall be made bare;" a phrase expressive of very great calamity; it is left vague and indeterminate to increase the feeling of awe; the idea is taken from a woman who tucks up her garments in flight. **کَشَفٌ** n.a. The act of removing, etc. **کَاشِفٌ** part. act. One who removes, takes off, or reveals; at ۵۸ v. ۵۸ **کَاشِفَةٌ** agrees with **نَسَّ**, and at ۳۹ v. ۳۹ with **آكِشَنُكُمْ** understood.

**کَظَمَ** aor. i. *To abstain from chewing the cud (a camel).* **کَاظِمٌ** part. act. One who restrains, obstructs or chokes. **کَظِيمٌ** Grieving inwardly and in silence. **مَكْظُومٌ** part. pass. Oppressed with silent sorrow.

**کَعَبَ** aor. o. and i. *To have swelling breasts (a girl).* **کَعْبٌ** dual of **کَعْبٌ** The ankle-joint. **کَعْبَةٌ** A die, a building in form of a Cube, and hence the Ka'ba or square temple at Mecca. **کَوَاعِبٌ** (2nd declension) plur. of **کَاعِبٌ** part. act. A damsel with swelling breasts; D. S. Gr. T. 1, p. 343, note.

**كـفـ** aor. o. *To hem a garment, to withhold, restrain, keep back (with acc. and عن).* كـفـ n.a. fem. A hand. كـفـ The whole; كـفـ Altogether, wholly, entirely, universally; قـاتـلـواـاـمـلـسـرـكـيـنـ 9 v. 36, "War with the idolaters throughout the whole of them."

**كـفـ** aor. a. *To turn back (transitive).* كـفـ Like, equal.

**كـفـ** aor. i. *To gather together.* كـفـ A place where things are gathered together.

**كـفـ** aor. i. *To cover;* aor. o. *To deny—the Grace or the existence of God,—to be ungrateful, impious or an unbeliever, to disbelieve (with بـ).* كـفـ and كـفـ ns.a. Infidelity, disbelief, ingratitude. كـفـ n.a. Denial. كـفـ part. act. One who denies or is ungrateful for benefits received, an unbeliever, infidel; Plurals كـفـارـ وـكـافـرـ and كـفـارـ وـكـافـرـ ; at 57 v. 19 آـلـكـفـارـ may be translated "Husbandmen," as those who cover over the seed; Fem. Plur. كـافـرـ (2nd declension). كـفـ An ungrateful, disbelieving person. كـفـ Very ungrateful or unbelieving. كـفـ اـتـهـمـةـ An atonement, an expiation, or that which is given as an expiation. كـفـ Camphor.—كـفـ II. To cover over, expiate (with acc. of crime, and عن of pers.).—أـكـفـرـ IV. To make one an unbeliever.

**كـفـ** aor. o. *To nourish, take care of, bring up for another (with acc. and لـ).* كـفـ A portion, a like part; ذـوـالـكـفـ Dhul-kef, a name assigned by commentators to a variety of individuals, as Elijah, Joshua, Zachariah, etc. According to some the name was given to Elijah on account of his long-continued fasting, that being one of the meanings of the verb كـفـ ; or because he is said to have maintained

a number of his countrymen who fled to him for protection; a tradition probably founded upon the story of Obadiah in the Old Testament. كـفـ II. same as كـفـ IV. To make one answerable, as أـكـفـلـيـسـهاـ 38 v. 22, "Make me responsible for her, or commit her into my care."

**كـفـ** aor. i. *To be enough, to suffice; as كـفـ شـهـيدـاـ* 18 v. 43, "God is sufficient as a witness," see بـ ; for the substitution of the preposition and genitive for the nominative case, see D. S. Gr. T. 2, p. 55; كـفـ is also used with a double accusative, as وـكـفـ آـلـلـهـ آـلـمـؤـمـنـينـ 33 v. 25, "And God was a sufficient (protector) to the true believers in battle;" similar instances are found at 2 v. 131 and 15 v. 95; another usage is with بـ and انـ, thus أـوـمـ يـكـفـيـ بـرـبـكـ آـللـهـ 41 v. 53, "Is it not enough that thy Lord is, etc.;" or with acc. and انـ, as أـلـنـ 3 v. 120, "Is it not enough for you that, etc." كـفـ for كـافـ part. act. One who is sufficient for; آـلـيـسـ آـلـلـهـ بـكـافـ عـبـدـهـ 39 v. 37, "Is not God a sufficient (protector of) his servant?" for the construction see D. S. Gr. T. 2, p. 182.

**كـلـ** aor. i. *To be weary.* كـلـ n.a. A heavy burthen, also a domestic servant who is maintained by his master. كـلـ By no means; known by grammarians as a particle of reprimand or repulsion, in the latter sense it may be rendered "Out upon him or them," and although by some it has been interpreted occasionally to mean certainly or assuredly, others have in these instances supposed an ellipse; D. S. Gr. T. 1, p. 534, note. كـلـ a noun substantive meaning totality or universality; it is always

used with a complement either expressed or understood, D. S. Gr. T. 2, p. 145, and is then to be translated All, the whole, each, every one; when the complement is understood it takes the tanween and governs alike the sing. and plur., thus ۱۳ v. 2, "Each (one) runs to an appointed goal;" again ۸ v. 56, "And they were all (of them) unrighteous." ۲۷ As often as, how often soever; for its employment with the Preterite see D. S. Gr. T. 1, p. 185, and with the Aorist T. 2, p. 33. ۲۸ masc. and ۲۹ fem. Both, each of the two; these words are never used without a determinate complement, as ۱۷ v. 24, "Both of them;" and ۱۸ v. 31, "Each of the two gardens," D. S. Gr. T. 2, pp. 155 and 243. ۳۰ Kindred, a distant relative.

۳۱ aor. a. To keep safe.

۳۲ aor. o. To sew a leathern thong into a bag; and aor. i. To imitate the barking of dogs.

۳۳ aor. o. مُكَلِّبٌ One who trains dogs or other animals to hunt. N.B. The verb is not found in the ii. f.

۳۴ aor. a. To put on a sour or austere look. ۳۵ part. act. One who grins and shows his teeth.

۳۶ aor. a. To be engrossed by an object.— ۳۷ II. To compel a person to do anything difficult, or above his strength (with double acc.); In the Korân we invariably find this verb used with ي and أ; at ۴ v. 86, if we read أَنْكَفَ نَفْسٌ as the nominative, we must understand نَفْسٌ as the nominative, "No soul shall be compelled (to fight) except thine own soul," but there are other readings.— ۳۸ part. act. V.f. A troublesome meddler, or a specious pretender.

کلم aor. i. To wound. ۳۹ کلام A word; بِكَلَامِي ۴۰ v. Plur. کلمة Plur. کلمات and کلم اعداب A word, a decree; کلمات at

39 v. 20, "The sentence of punishment;" at ۴۱ v. ۵۷ the words إِلَى کلمة سَوَآءٍ may be translated "To a like or equal determination;" The Word of God, Jesus Christ, who is said by the Moslems to be so named, because he was conceived from the word of God alone without Father; at ۴۵ v. ۱۱ and elsewhere کلم is used in the sing. as though it were a collective noun, thus ۴۶ "إِلَيْهِ يَصْعُدُ الْكَلْمَ أَطْيَبُ" "To him ascends the good word."— ۴۷ II. To speak to or with (with acc.). ۴۸ تَكَلِّمُ n.a. The act of speaking to.— ۴۹ تَكَلَّمَ V. To utter a word, speak of (with ب).

۵۰ كُلی imperat. fem. of أَكَلَ q.v.

۵۱ کم interrogative conjunctive particle, How much, how many, followed by مِنْ with the genitive; How long a time, followed by the verb, or the verb and the acc. as عَدَدَ سِنِينَ ... ۵۲ ۵۳ v. 114, "What number of years have ye remained?"

۵۴ کم affixed masc. pronoun of the ۲nd pers. plur. You, your; Dual. ۵۵ Note. Each of the Arab pronouns is considered an indeclinable noun; D. S. Gr. T. 1, p. 455.

۵۶ کم aor. o. To cover. ۵۷ أَكْمَامُ plur. of کم The sheath or spathe in which the flowers of the Date-Palm are enveloped, a bud.

۵۸ aor. o. To be whole, perfect. ۵۹ كامل part. act. Whole, complete.— ۶۰ أَكْمَلَ IV. To perfect (with acc. of thing and ل of pers.); to fulfil, complete.

۶۱ کمة aor. a. To be blind from birth. ۶۲ أَكْمَةٌ (2nd declension) D. S. Gr. T. 1, p. 403, Blind from birth.

**كَنْ** *To cover.* أَكِنَّةُ plur. of كِنْ A covering of any kind, as a veil, shelter, etc. أَكِنَّةُ is also the plur. of كِنَانٌ Idem. مَكْنُونٌ part. pass. Covered over, hidden, close kept.—أَكَنْ IV. To hide (with acc. and فِي).

**كَنْد** *To cut, to be ungrateful.* **كُوْنَد** n.a. comm.  
gender, Ungrateful.

**كَنْزٌ** aor. i. *To bury (a treasure) beneath the earth;*  
*to treasure up (with acc. and لِ).* **كَنْزٌ** n.a.  
 Plur. **كُنُوزٌ** A treasure.

**كَنْس** aor. i. *To lie in a covert (a deer).* كَانِس part.  
 act. *That which hides itself;* Plur. كُنْس A name applied to the stars, and especially to those planets which, from their proximity to the sun, occasionally hide themselves in his rays.

**كَهْفٌ** A cave, cavern; no verbal root.

**كَبِيرٌ** *To be of mature age, from 30 to 50.* **كَبِيرٌ** One of full age, from 30 to 50 years old.

**کہن** aor. a. and o. *To prophesy, to be a soothsayer.*  
**کاہن** part. act. A soothsayer.

كَعَبٌ plur. of كَاعِبٌ, see كَعَبٌ. آتِمٌ Initial letters of the 19th chapter, see آتِمٌ. هِيَهٌ see هِيَهٌ for هِيَهٌ.

كَابَ aor. o. *To drink out of a* كُوبٌ Plur. كَابٌ A goblet without spout or handle, a cup.  
 كَادَ for كَدَّتْ 2nd pers. sing. pret. for كَوْدَتْ; D. S. Gr. T. 1, p. 242, *To impede*; to be just on the point of, to want but little of, as يَكَادُ الْبَرِقَ يَخْطُفُ أَبْصَارَهُمْ 2 v. 19, "The lightning all but took away their sight;" when used with a negative, the negation applies to the verb which follows, thus كَادَ وَمَا كَادُوا يَعْلَمُونَ 2 v. 66, "And they wanted but little of not doing it;" وَلَا يَكَادُ يَسْيِينُ 43 v. 52, *Lit.* "And he wants but little of not articulat-

ing," or "he can hardly articulate clearly;" D. S. Gr. T. 2, p. 213.

or. o. *To twist up a turban.*—جَرَّ II. To cause to intertwine, or make one thing lap over another (with acc. and على); this seems to be the literal meaning of the word at 39 v. 7; at 81 v. 1 it may be translated "It is folded up," as a garment that is laid away; a parallel passage is found in St. Paul's Epistle to the Hebrews ch. 1 v. 12, where the Apostle in translating the 102nd Psalm uses the word ἐλίξεις, "Thou shalt roll or fold them up." تَجْرِير n.a. The act of folding up.

**كَوْكَبٌ** To shine brilliantly (iron). **كَوْكَبٌ** Plur. **كَوْكَبٌ** (2nd declension) A star.

کانَ aor. o. To be, become, happen, exist; for its influence on the formation of various tenses see D. S. Gr. T. 1, p. 160 *et seq.* کانَ governs its attribute in the acc., Ex. کانَ اَنَّ النَّاسُ اُمَّةٌ 2 v. 209, "Mankind were one people or sect;" with the preposition لِ it signifies to have, *mīhi est*, possess; ۳ v. ۱۱, "Ye have already had a miracle;" to have in one's power, as مَا کانَ لَهُمْ اُنْ يَدْخُلُوهَا 2 v. ۱۰۸, "They cannot enter them;" also to be fit and proper, as مَا کانَ لِبَشَرٍ اُنْ ۳ v. ۷۳, "It is not fitting for a man that;" کُنَّ 3rd pers. plur. fem. pret. for کُنَّ تَكُنْ, تَكُنْ اُنْ; بَكُونْ etc. aorist conditional; ۱۲ وَلَيَكُونُوا 12 v. ۳۲ for وَلَيَكُونُنَّ energetic form of aorist, "And verily he shall be." مَكَانٌ A place; ۱۰ v. ۲۹, "(Remain in) your places;" Beidawee explains the acc. in this place by an ellipse of the verb إِلْزَمُوا "Remain in," which governs the acc.; another explanation is given by De Sacy, Gr. T. 1, p. 502. مَكَانٌ A place, pur-

pose, intention; ۶ عَلَى مَكَانِتُكُمْ v. 135, "According to your ability."—**إِسْتَكَانٌ** X. To humiliate one's-self; **أَسْتَكَانُوا** 3 v. 140 is thought by some to be the viii. f. of سَكَنَ q.v. and with the above meaning, the ل being due to a poetic license known as إِشْبَاعٌ or Saturation; D. S. Gr. T. 2, p. 497.

**کَوَى** aor. i. To cauterize.

**کَيْلًا** So that. **کَيْلًا** Lest. **لِکَيْلًا** So that not; particles governing the subjunctive, D. S. Gr. T. 1, p. 202.

**کَانَ** aor. i. To contrive a stratagem for (with ل of pers.); to plot against (with acc. of pers. or

with ل for **کَيْدُونِي**; **لِکَيْدُونِي** 7 v. 194, "Devise a plot against me," D. S. Gr. T. 2, p. 497. For **کَدَّ** 17 v. 76 and 37 v. 54 see **کَانَ** for **کَوَى** n.a. A plot, stratagem, fraud, trick, cunning, contrivance. **مَکَيْدُ** part. pass. Plotted against.

**کَافَ** aor. i. *To cut.* **کَيْفَ** How? in what way? D. S. Gr. T. 1, pp. 185 and 205, and T. 2, p. 33.

**کَانَ** aor. i. To measure, measure out to any one (with acc. of pers.). **کَيْلٌ** n.a. A measuring out, a measure or quantity; 12 v. 65, "A camel's load." **مِكَيْلٌ** The vessel in which things are measured.—**إِنْتَالٌ** VIII. To receive by measure from (with عَلَى of pers.).

## ل

**لِـ** a prefixed affirmative particle, Verily, surely, certainly; when prefixed to the article الـ the latter loses its لـ, thus لـا لـعَقْدٌ for وَلَهُ لـعَقْدٌ 2 v. 144, "Verily it is the truth." For the divers applications of لـ and the names it bears in consequence see D. S. Gr. T. 1, p. 504, see also لـ.

**لِـ** a prefixed preposition which denotes both the genitive and dative cases, meaning To, for, unto, on account of, in order to, belonging to, see کانَ; As عَلَى expresses the condition of a debtor, so does لـ that of a creditor, thus لـى عَلَيْهِ He owes me; thus also فَلَهُ مَا سَقَفَ 2 v. 276, "What is past shall be credited to him," i.e. he shall be pardoned; يُغَفَرُ لـهُ, see 8. v. 39; when prefixed to the aorist conditional it gives it the force of an Imperative, as وَعَلَيْهِ فَلَيَتَوَكَّلْ 12 v. 67, "And on him let those who

trust repose their confidence." Note. When immediately following لـ and فـ is generally written with a jezm لـ, and with a fatha لـ when preceding any of the affixed pronouns, as لـنـا, لـكـ, لـمـ, etc., the affix of the first person singular is an exception to this rule, لـى being written with a kesra; Like لـ when preceding the article الـ it causes the latter to drop its لـ, as لـلـرـبـ for لـلـرـبـ "To the Lord;" It is frequently used as a conjunction with an ellipse of أـنـ and then means so that, in order that; D. S. Gr. T. 1, p. 477.

**لـ** Not, no; when followed by the aorist conditional it serves as a negative Imperative, thus لـ تُواخِذْنـا 2 v. 286, "Do not punish us;" When used to deny the existence of a thing (equivalent to لـيـسـ) it generally governs the accus. which then loses its tanween, as in the

words لَّا إِلَهَ إِلَّا اللَّهُ "There is no Deity but God;" for the exceptions to this rule see D. S. Gr. T. 2, p. 63 *et seq.*; it is sometimes redundant or pleonastic; see 35 v. 20; so also when commencing a form of oath; Examples of this occur at 56 v. 74 and at 75 vv. 1 and 2, where the words لَّا أَنْسِمُ must be translated "I swear;" on the other hand an ellipse of the negative is to be observed at 12 v. 85, see فَتَّا and لَّا for أَلَّوْ; D. S. Gr. T. 1, pp. 167 and 516, also T. 2, pp. 413, 482, 490, and 563. لَّا Neither, nor. حَنَكَ لَاحْتِنَكَ see لَاحْتِنَكَ عَيْتَ لَاعْتَمَكَ see لَاعْتَمَكَ

أَلَّا To send; this verb is not found in the primitive form. مَلَكَ spelt also مَلَكْ Plur. مَلَكَنَّ An angel, see also مَلَكَ.

أَلَّا To glitter, shine. لَوْلُو generic noun, Pearls, large pearls.

أَبَابَ aor. o. To remain in a place. أَبَابَ plur. of لَبْ بُ The heart, understanding, intellect.

أَبَقَ aor. a. To delay, tarry, sojourn (with فِي or with أَنْ of following verb). ذَبَتَ part. act. One who tarries.—تَذَبَّتَ V. To tarry, remain in a place (with بِ).

أَبَدَ aor. o. To remain in a place. لَبْدَ Much (wealth). لَبْدَ plur. of لَبْدَ That which is close packed like a lion's mane, and hence A dense crowd.

أَبَسَ aor. i. To cover, cloak, obscure (with acc. and بِ); to mystify (with double acc.); to render a thing obscure and confused to another (with acc. of thing and عَلَى of pers.); this appears to be the true meaning of the word at 6 v. 9, وَلَبَسْنَا عَلَيْهِمْ مَا يَكِنْسُونَ "And we would certainly have obscured for them that which they themselves rendered obscure or confused," viz. The

Angelic Glory, or the Heavenly Mission. لَبْسَ n.a. Confusion. لَبِسَ aor. a. To wear, put on, be clothed in. لِبَاسٌ A garment, clothing; 16 v. 113, "The extreme of hunger;" a hunger which closes them in on every side like a vesture. لَبُوسٌ A coat of mail.

أَلَبَنَ aor. i. and o. To eat much; and لَبِنَ To abound in milk. لَبِنَ n.a. Milk.

أَلَجَ aor. a. and i. To be obstinately litigious, to persist obstinately (with فِي). لَجَّةٌ A great body of water. لَجَّى Vast and deep (sea).

أَلَجَّا aor. a. To flee to. مَلَجَّا n.a. A place of refuge.

أَلَحَّدَ aor. a. To make a receptacle for a corpse in the side of a tomb.—أَلَحَّدَ IV. To deviate from that which is lawful and right, to put to a perverted use, act profanely towards (with فِي); at 16 v. 105 it may be rendered "They wickedly incline towards" (with إِلَى). إِلَحَادٌ n.a. Profanity.—مُلَحَّدٌ noun of place VIII. f. A place of refuge; D. S. Gr. T. 1, p. 305.

أَلَحَفَ aor. a. To cover with a cloak.—إِلَحَافٌ n.a. IV. f. Importunity.

أَلَحَقَ aor. a. To overtake, reach, attain unto (with بِ). أَلَحَقَ IV. To join to or unite with another (with acc. and بِ of pers.).

أَلَحَمَ aor. o. To establish firmly; and aor. a. To feed with flesh. لَحُومٌ n.a. Plur. لَحُومٌ Flesh.

أَلَحَنَ aor. a. To incline towards any one. لَحْنَ n.a. A vicious pronunciation.

أَلَحَى aor. a. D. S. Gr. T. 1, p. 250, To bark a tree. لَحِيَةٌ The beard.

أَلَحَّى aor. o. To hold an altercation with any one. لَحْى plur. of لَحْى for لَدْنَ (2nd declension) Very contentious, fond of quarrelling.

**لَدْنَ** *To be soft and tender.* لَدْنَ although properly a noun, is always employed as a preposition, At, near, with; مِنْ لَدْنَ From before, from the presence of, from; D. S. Gr. T. 2, p. 154. **لَدَى** and لَدَمْ Prepositions said by De Sacy to be only different forms of لَدْنَ q.v.; their meaning is the same, but whereas لَدْنَ in the Korân is always found preceded by مِنْ with لَدَمْ and لَدَى this is not the case.

**لَذَّ** aor. a. To find agreeable, take pleasure in. لَذَّةٌ Pleasure, delight.

**لَرَبَّ** aor. o. *To stick closely.* لَرَبْ part. act. Adhesive.

**لَزِيمَ** aor. a. *To be assiduous, stick close to.* لِزَامٌ n.a. III. f. Death, the day of Judgment, as ensuing of necessity; at 20 v. 129, and at 25 v. 77, we have instances of the noun of action used adjectively لَزِيماً for لِزَاماً, D. S. Gr. T. 2, p. 280; It may also be translated an abiding punishment.—**لَزَمَ** IV. To affix firmly (with double acc.); to compel one to do a thing, as 11 v. 30, "Do we compel you to (accept) it?"

**لَسَنَ** aor. o. *To seize one by the tongue.* لِسَانٌ comm. gend. Plur. أَلْسِنَةٌ A tongue, language, speech; 19 v. 51, *Lit.* "A lofty tongue of truth," i.e. "High and truthful praise;" a similar expression is found at 26 v. 84.

**لَطَفَ** aor. o. *To draw near; and لَطَفَ aor. o. To be thin, fine.* لَطِيفٌ Gracious, kind, sharp-sighted, acute, one who understands mysteries; آللَطِيفُ A name of God.—**لَتَلَطَّفَ** V. To act with courtesy and gentleness; at 18 v. 18 it would seem to mean With cleverness, see لَطِيفٌ.

**لَظَى** aor. a. *To blaze.* لَظَى fem. (2nd declension)

Hell-fire; This word appears to be of the second declension as being a proper name and of the feminine gender, otherwise the لَ being radical it would have been written لَظَى, indeed the noun of action of the verb is so written, see D. S. Gr. T. 1, p. 404; or it may be, that coming at the end of a verse at 70 v. 15 it is put by poetic license for لَظَى—لَظَى. V. To blaze fiercely.

**لَعَبَ** aor. a. *To slaver, as an infant; and لَعَبَ aor. a. To play, sport, trifle (with فِي).* لَعِبْ n.a. Playing, play, sport. لَاعِبْ part. act. Sporting, one who jests.

**لَعَلَّ** Perhaps, one of those particles which are said by grammarians to resemble verbs; like أَنْ it governs the noun following in the accus.; it is frequently used with the affixed pronouns, as لَعَلَكَ Perhaps I, perhaps thou, etc. لَعَلَّا see لَعَلَّ

**لَعْنَ** aor. a. *To drive away, curse.* لَعْنٌ n.a. and لَعْنَةٌ A curse. لَاعِنْ part. act. One who curses. مَلَعُونٌ part. pass. Accursed.

**لَعِنَتٌ** see لَعِنَتٌ

**لَعْوبَ** aor. a. and o. *To be greatly fatigued.* لَعْوبٌ n.a. Weariness.

**لَغَّا** aor. o. *To speak; and لَغَّى aor. a. To use vain words.* لَغْوٌ n.a. Vain discourse, a trifling word or inconsiderate language. لَغْيَةٌ Vain or obscene (discourse).

**لَفَّ** aor. o. *To be thick and entangled (trees).* أَلْفَافُ Trees thickly planted and with interlacing boughs. لَفِيفٌ A mingled crowd.—**إِلْتَفَّ** VIII. To be joined—one thing to another (with بِ).

**لَفَتَ** aor. i. *To bend, turn aside (with acc. and عَنْ).* إِلْتَفَتَ VIII. To turn or look (back).

لَعَجْ aor. a. To burn, scorch.

لَفَطَ aor. i. *To cast forth, utter.*

لَفَا *To diminish.* — أَلَّقَى IV. To find.

أَلْقَابُ Plur. لَقَبْ A nickname; no verbal root in the primitive form.

لَوَاجِحٌ *To impregnate (the female Palm-tree).* لَوَاجِحٌ (2nd declension) plur. of لَاقِح part. act. That

which renders pregnant or fecundates; an epithet applied to the winds, as by their instrumentality the clouds are said to be rendered pregnant with rain, and the female Palm-tree is impregnated with pollen from the male. Shakspeare puts the idea in a somewhat different form.

"When we have laughed to see the sails conceive,  
And grow big-bellied with the wanton wind."

*Midsummer Night's Dream.*

لَقَطَ *To gather.* — إِنْتَقَطَ VIII. To happen on, light upon, also to pick up.

لَقَفَ aor. a. *To catch up hurriedly;* in the Korân it may be translated to swallow up quickly.

لَقَمَ aor. o. *To obstruct (a path).* لَقَمَانُ (2nd declension) Loqmân, an Arab sage, to whom the origin of Æsop's fables is ascribed. — إِلْتَقَمَ VIII. To swallow a mouthful.

لَقَى aor. a. To meet, meet with, see; to suffer from, experience (with acc. and مِنْ). لَقَاءُ n.a. see iii. f. لَاقِي for لَاقِي part. act. One who meets with. تَلَقَّا n.a. A meeting; تَلَقَّاءُ Towards; مِنْ تَلَقَّاءِ نَفْسِي 10 v. 16, "Of my own accord." — أَلَّهَى II. To cast upon, shed over (with double acc.); لَتَلَقَّى الْكُرْآنَ 27 v. 6, "Verily thou art gifted with the Korân," or "it is shed upon thee from above;" D. S. Gr. T. 2, p. 124; a somewhat similar rendering is required at 25 v. 75 and in other places; 41 وَمَا يُلْتَقَاهَا

v. 35, "And no one shall be granted it," viz. such a disposition; Beidâwî supplies the ellipse by the words هَذِهِ آلَّسْجِيَّةَ لَاقِي. — III. To meet with. لَقَاءُ n.a. of both 1st and 3rd forms, A meeting, an occurring; the words مِنْ لِقَائِهِ 32 v. 23 are variously understood; they may refer to the giving of the Law to Moses, the giving of the Korân to Mohammad, or to the meeting between Moses and Mohammad, fabled to have taken place on the occasion of the famous night journey to the 6th Heaven. مُلَاقِي part. act. One who meets; مُلَاقُوا رَبِّيْمَ 2 v. 43, "That they are about to meet their Lord;" مُلَاقُوا is here put for مُلَاقُونَ as being the antecedent to رَبِّيْمَ D. S. Gr. T. 1, p. 416. — أَلَّقَى IV. To throw, cast, throw down, send down, shed (with acc. and إِلَى or عَلَى, or فِي, or with acc. and بِ of pers.); to cast forth, utter, throw out a suggestion, as at 22 v. 51; to offer, make an offer, as لِمَنْ أَلَّقَى إِلَيْكُمْ 4 v. 96, "To him who offers you the salutation;" used also with إِلَى of pers. and بِ of thing, as at 60 v. 1; فَالْأَلْقَةُ 50 v. 36, "Or who gives ear;" فَالْأَلْقَةُ 27 v. 28, "And throw it," for فَالْأَلْقَى D. S. Gr. T. 1, p. 460; The dual أَلْقَيَا at 50 v. 23 is probably addressed to "the driver and the witness" spoken of at v. 20; وَلَا تَلْقَوْا بِأَيْدِيْكُمْ إِلَى الْهَنْدَكَةِ 2 v. 191, "Neither make your own hands accessory to your destruction;" بِأَيْدِيْكُمْ in the passage has the meaning of أَنْفَسَكُمْ the بِ is superfluous; D. S. Gr. T. 2, p. 55. مُلَقِي for مُلَقِي part. act. One who throws or sends down. — V. To meet; to receive or learn (with acc. and مِنْ) إِذْ تَلْقَوْنَهُ بِأَسْبِيْكُمْ

for تَتَلَقَّونَهُ 24 v. 14, "When ye receive it with your tongues (one from another)" by asking questions about it; there are a variety of different readings; ٥٠ v. 16, إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ Lit. "When the two learners learn;" the meaning is said to be, When the two guardian angels note down a man's words or thoughts, I (God) am aware of them beforehand. مُتَلَقِّيَانِ dual part. act. v. *suprad.* — تَلَاقِي for تَلَاقِي n.a. VI. f. D. S. Gr. T. 1, p. 111, A meeting one with another; at 40 v. 15 "The day of Judgment," is for يَوْمَ الْتَّلَاقِ, the final يَوْمَ, the final يَوْمَ الْتَّلَاقِ, not being pronounced before the وَفَتْ at the end of the verse, is omitted; D. S. Gr. T. 2, p. 496.

### إِلْتَقَى VIII. To meet, meet one another.

لَكَنْ aor. a. *To speak bad Arabic.* لَكَنْ and لَكِنْ But, still, nevertheless. لَكَنْ in the same way as إِنْ and أَنْ takes the affixed pronouns after it, as لَكِنْهُ لَكِنْ But I, but he, etc.; in like manner also it governs the accus. of the noun following; for the exceptions to this rule see D. S. Gr. T. 2, p. 62.

أَوْبَ for أَبَ لِلَّادِيْنَ see أَوْبَ, rt.

لَمْ Not yet, when prefixed to the aorist, govern it in the conditional, and generally give it a past signification; De Sacy says they give to the aorist the same value in point of time, as the preterite would have had if the proposition had been affirmative; لَمْ Not yet seems to be frequently used indifferently for لَمْ; it is evidently composed of لَمْ and لَمْ, the latter being redundant; For لَمْ، أَلَمْ، أَلَمْ، etc. see لَمْ; for لَمْ When v. لَمْ.

لَمْ aor. o. *To assemble, collect, to be near.* لَمْ an adverb meaning When or after that, would appear to be the noun of action لَمْ in an adverbial

form, it is used when speaking of past events; according to some commentators it is occasionally found in the sense of إِلَّا Except, unless, thus إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ 86 v. 4, where if إِنْ is held to be for إِنْ and the ما of لَمَّا to be redundant, the sense will be "Verily every soul has of a surety a Guardian over it;" with this reading لَمَّا would appear to stand for لَمْ or rather لَمِنْ مَا according to others, as above mentioned, the construction is the same as if the words were إِنْ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا حَافِظٌ, the particle إِنْ having here a negative meaning, see إِنْ; in the above and in several other instances, such as 11 v. 113, 36 v. 32, and 43 v. 34, it is undecided whether لَمَّا should be spelt with or without the teshdeed, see لَمْ; it is frequently followed by لَمْ. لَمَّا Altogether, entirely. لَمَّمْ n.a. That which is near; hence Small faults, as being those which are near being sins, without being quite so; the word in this sense may be regarded as a generic noun.

لَمْجَنْ aor. a. *To give a glance with the eye.* لَمْجَنْ n.a. The twinkling of an eye.

لَمْزَرْ aor. o. and i. *To wink, defame.* لَمْزَرْ A slanderer. لَمَسْ aor. o. and i. To feel with the hand, pry into the secrets of.—لَمَسْ III. To touch, have intercourse with, as at 4 v. 46.—إِلْتَمَسْ VIII. To seek for.

لَنْ Not, by no means, governs the aorist in the subjunctive and with a future signification.

لَهَبْ aor. a. *To blaze.* لَهَبْ Flaming fire. أَبُو لَهَبْ aor. a. *To hang out the tongue (a dog).* لَهَبْ Aboo Lahab, an uncle of Mohammad.

لَهَبْ aor. a. *To gulp down food.* لَهَبْ IV. To inspire one with (with double acc.).

**لَوْا** aor. o. *To play.* لَهُوا n.a. A plaything, toy, sport, amusement; لَهُوا الْحَدِيثُ 31 v. 5, "The amusing story," i.e. a certain amusing story, or the amusing story (with which thou art acquainted). لَهُوا for لَهُي D. S. Gr. T. 1, p. 330, part. act. One who sports or jests; لَاهِيَةُ لَهُوَمُ 21 v. 3, "Jesting in their hearts;" for the construction see D. S. Gr. T. 2, pp. 79, 197, and 270.—**أَلَهِي** IV. To occupy, amuse; to divert from (with acc. and عَنْ).—عَنْ تَلْهِي V. To be unmindful of, or careless of (with عَنْ).

**لَوْا** If; for the difference between لَوْا and إِنْ see إِنْ; when immediately followed by a noun the particle إِنْ is interposed as at 7 v. 94, D. S. Gr. T. 1, pp. 161 and 561; With لَوْا at the head of a sentence we have sometimes an ellipse of the correlative proposition called by grammarians جَوَابُ الْشَّرْطِ, an instance occurs at 21 v. 40, where the sense may be well rendered in English by a similar ellipse, "If they did *but* know the time," etc. وَلَوْا Although. Unless, as لَوْا رَهْطَكَ رَجَمَنَكَ 11 v. 93, "Had it not (been for) thy family surely we had stoned thee;" in this as. in numerous other instances the predicate is understood, indeed this ellipse is customary in all cases where no confusion is likely to arise in consequence; sometimes also there is an ellipse of the correlative proposition, as for example at 24 v. 10, where we may understand the word لَتَصْخِمُ "Verily he would have exposed your wickedness;" another instance may be found at 48 v. 25, see وَطَقِ.

لَوْا is also used as a particle of instigation or reprimand, being followed in the former case by a verb in the aorist, and in the

latter by the preterite; in this sense it is usually translated Will ye not? or have they not? etc. Ex. لَوْا سَتَغْفِرُونَ اللَّهُ لَعْلَكُمْ تَرْحَمُونَ 27 v. 47, "Will ye not ask pardon of God, perhaps ye might be graciously accepted." This and many similar passages could be easily explained by an ellipse, still retaining for لَوْا its original meaning of unless; but the grammarians and commentators prefer the analysis above given, D. S. Gr. T. 1, p. 529.

**لَاتَ** aor. o. *To give a reply which was not called for.* لَاتَ It is not; grammarians are not agreed on the subject of this word, according to some it is an indeclinable verb, whilst others consider it as a kind of feminine form of the adverb يٰ; D. S. Gr. T. 1, p. 262.—أَلْلَاتُ (2nd declension) Allât, a female Idol of the Pagan Arabs.

**لَوْح** aor. o. *To appear (a star); to cause one to change colour.* لَوْح Plur. لَوَاحٌ n.a. A broad table or plank. لَوَاحٌ verbal adjective of intensity, D. S. Gr. T. 1, p. 322, Darkening the colour (with لِ of pers.).

**لَوَانٌ** aor. o. *To seek the protection of.* لَوَانٌ n.a. The act of flying for shelter.

**لَوْطٌ** aor. o. and i. *To be fixed in the affections.* لَوْطٌ Lot; proper name.  
لَوْلُو A pearl, see لَوْلُو.

**لَوْمَةٌ** aor. o. To blame a person for anything (with acc. of pers. and فِي of thing). لَوْمَةٌ Blame, reproof. لَائِمٌ part. act. One who finds fault. لَوَامٌ adjective of intensity, D. S. Gr. T. 1, p. 322, One who is constantly blaming others, or accusing himself; the words أَنْفُسُ الْوَارِمَةُ at 75 v. 2 are among other interpretations referred to the soul of Adam. مَلُومٌ D. S. Gr.

T. 1, p. 829, part. pass. Blamed, reprehensible.

— مُلِيمٌ part. act. IV. f. Deserving of blame.—

VI. To blame one another.

Plur. اَلْوَانُ لَوْنٌ Colour, external form, species; no verbal root; مُخْتَلِفًا اَلْوَانَهُ 16 v. 13, "Of different colours;" D. S. Gr. T. 2, pp. 79, 197, and 270.

أَلْوَى aor. i. To twist, pervert, turn back (with acc. and بِ) 3 v. 72, يَلْوَنُ اَسْتَهْمِ بِالْكِتَابِ; (عَكِي or عَكِي) "They pervert the Scripture with their tongues;" this word is by some spelt يَلْوَنُ كَيْ لَوْنَ كَيْ n.a. The act of twisting or perverting.— لَوْيٌ II. To turn aside.

أَكَتْ aor. i. To hinder.— يَا لَيْتَ or لَيْتَ is called by grammarians a particle of desire, and may be rendered I wish, would that, or would to God! it is one of those particles which, like أَنْ, require the noun following to be in the accus.; it takes the affixed pronouns as لَيْتَنِي etc.; it seems probable that this word is of Hebrew origin; D. S. Gr. T. 1, p. 536, note.

لَيْسٌ for لَيْسٌ It was not, is not; a negative verb used only in the preterite, D. S. Gr. T. 1, p. 262; لَيْسٌ is one of those verbs known as كَانَ أَخْوَاتُ كَانَ or sisters of كَانَ, which govern the attribute in the accusative; D. S. Gr. T. 2, p. 60.

لَيْلٌ comm. gend. generic noun, Night, also the civil day from sunset to sunset; Plur. nom. لَيَالِي and لَيَالِي for لَيَالِي and لَيَالِي By night; D. S. Gr. T. 1, pp. 402 and 410; see also مَقَانِي, rt. لَيْلَةٌ noun of unity, A night. .

لَسَّا Lest, for لَسَّا أَنْ لَسَّا at 57 v. 29 the لَسَّا of لَسَّا is said to be redundant, لَسَّا يَعْلَمُ must therefore be translated "That they may know;" D. S. Gr. T. 2, p. 490, note.

لَآنٌ aor. i. To be or become soft; to be mild towards (with لِ). لَيْنَةٌ A kind of Palm-tree. لَيْنَ Soft, gentle.— أَلَآنٌ IV. To soften (with لِ); لَآنٌ آلَآنٌ for آلَآنٌ آلَآنٌ 34 v. 10, "We rendered soft."

مَـ for مـ q.v.

conjunctional pronoun, That which, which, that, what, whatsoever, as, in such a manner as, as much as, as far as; مَا دَمْتُ 5 v. 117, "As long as I remained;" مَثَلًا مَا 2 v. 24, "A parable of any kind whatsoever;" مَـ does not as a rule refer to reasonable beings, but instances to the contrary sometimes occur, thus فَاتَّكُبُوا مَا طَابَ لَكُمْ 4 v. 3, "Then marry such (women) as may be agreeable to you;" it is used in the formula of admiration, فَمَا

أَصْبَرُهُمْ 2 v. 170, "How great will be their sufferings;" it is one of those particles which in conditional propositions govern the verb in the conditional mood; when affixed to إِنْ, أَنْ, إِنْ, and such like particles, it destroys the effect which they have of putting the noun following them in the accusative; it is frequently a mere expletive, see لَمْ، when placed between a preposition and its complement it is invariably so, Ex. فِي مَارْحَمَةِ وَمَنْ أَللَّهُ 3 v. 153, "For by the mercy of God;" When used

interrogatively after a prefixed preposition the **ا** is generally omitted, thus بِمَا for بِمَ, بِمَمْ for بِمَمْ etc.; For an instance of what is known as مَا مُحَسَّدَرِيَةٌ مَا see عَنْتَ; For its influence on the temporal value of verbs see D. S. Gr. T. 1, p. 180 *et seq.*, see also p. 537 *et seq.*

مَا is also a negative adverb, Not; in general it denies a circumstance either present, or if past, but little remote from the present; like يَ it governs the attribute in the accus. thus مَا هَذَا بَشَرًا 12 v. 31, "This is not a man;" for the exceptions to the above rule see D. S. Gr. T. 2, p. 413.

مَاؤه see مَاؤه for مَاؤه.

أَوْبَ for أَبَ see مَآبَ.

مَاجُوح (2nd declension) Magog, a tribe of barbarians from the borders of the Caspian Sea; see Rev. ch. xx. v. 8.

مَارِبَ see أَرْبَ.

مَارُوت (2nd declension) Māroot, name of a rebellious angel, who for his disobedience is said to be suspended by the heels at Babel.

مَاعُونَ see معَنَ.

أَوْيَ see مَأْوَى.

مَائَى aor. a. To extend. مَائَةٌ or مَائَةٌ for مَسْعَى A hundred.

مُكَحِّزَا see حَازَ for حَوْزَ.

مُتَرَفَ see تَرَفَ.

مُتَشَاهَةٌ part. act. vi. f. of شَاهَةٌ q.v.

مَتَاعٌ aor. a. To be advanced (the day). Household stuff, utensils, goods, chattels, provision, convenience; Plur. مَتَاعٌ—أُمْتَاعٌ II. To suffer to live; to permit one to enjoy (with acc. of pers. and بِ); to bestow freely (with double

acc.).—**تَمَتَّعَ** V. To enjoy, delight one's-self, pass one's time agreeably (with بِ or فِي); قَمَنْ تَمَتَّعَ بِالْعُمَرَةِ 2 v. 192, "And he who passes his time in the delights of visiting the temple of Mecca."—**إِسْتَمْتَعَ** X. To enjoy, derive pleasure or advantage from (with بِ).

وَكَيْ see مُتَكَبَّرٌ.

تَمَّ see مُتَمَّمٌ.

**مَتَنْ** To be strong, robust. **مَتَيْنٌ** Strong, powerful. **مَتَّ** aor. o. To move quickly. **مَتَّ** interrogative particle, When?

وَنَسَمَ see مُتَرَوِّسٌ.

مَنَّى see مَشَانِي.

**مَثَلٌ** aor. o. To be like. **مَثَلٌ** Similitude, likeness, like, similar, equal, as much as, the same as; مِثْلٍ دِلْكَ In like manner; وَمِثْلِهِمْ 3 v. 11, Lit. "Two equivalents of them;" the meaning is that the Idolaters thought the number of their enemies to be twofold that of their own men; so also at v. 159, where مِثْلِهِنَّ refers to the advantage obtained by the true believers at Bedr being equal to double their loss at Ohod. **مَثَالٌ** Plur. **أَمْثَالٌ** Like, a likeness, equivalent, similitude, comparison, parable, figure of speech; an example as at 43 v. 56; وَلَهُ أَمْثَالٌ أَعْكَلٌ 30 v. 26, "And His is the most exalted similitude," i.e. He is above all comparison; مَثَلًا 2 v. 24, "Any kind of parable;" D. S. Gr. T. 1, p. 539. **أَمْثَلٌ** Fem.

**مُثَلٌ** (2nd declension) Most distinguished, thus طَرِيقَتُكُمْ أَمْثَلٌ 20 v. 66, "Your most distinguished nobility," see طَرِيقَةٌ. **مَثَلَةٌ** A punishment to be taken as an example. **تَمَاثِيلٌ** (2nd declension) plur. of **تَمَاثَلٌ** An image, statue.—**تَمَقَّلٌ** V. To seem like to any one (with acc. and لِ of pers.).

مَشْوَادٌ for مَشْوِيَّهُ D. S. Gr. T. 1, p. 118, see بُوئى.  
مَبْجَدٌ aor. o. To excel in glory. مَجِيدٌ Glorious,  
glorified.

مَجْوُسٌ (2nd declension) collective noun of Persian  
origin, Magi or fire-worshippers.

مَحْصَنْ aor. a. To run swiftly (a deer).—مَحْصَنٌ II.  
To prove, try.

مَحْكَقٌ aor. a. To destroy utterly, deprive of blessing,  
as at 2 v. 277.

مَحَلٌ To inform against any one before the King.  
مَحَالٌ n.a. Fraud, power.

مَحَلِّيٰ for مُحَلِّيٰ  
مَحَلٌ see حَلٌ.  
مَحَنٌ aor. a. To strike.—إِمْتَحَنٌ VIII. To try ; to  
dispose (with acc. and لِ). مَمْتَحَنٌ part. pass.  
One who is tried or examined.

مَحَا aor. o. and a. To obliterate, blot out, totally  
abolish.

مَحَيَا see حَيٌّ.  
مَحِيصٌ for حَاصٌ مَحِيصٌ  
مَحَيَّلٌ for خَارٌ مُحَيَّلٌ

مَحَرٌ aor. a. To plough the waves. مَوَاحِرٌ (2nd  
declension) plur. of مَاحِرٌ fem. part. act. That  
which ploughs the waves with a dashing noise.

مَخْضٌ aor. a. i. and o. To churn. مَخَاضٌ collective  
noun, The pains of child-birth.

مَدٌ aor. o. To stretch forth, extend, stretch, draw  
out (with acc. or بِ and لِ of pers. or إِلَى of  
place); to cause to increase or abound (with  
acc. of pers. and فِي), as at 2 v. 14. مَدٌ n.a.  
The act of extending, etc.; فَلَيَمْدُدَ لَهُ الرَّحْمُ 19 v. 76, "To him let the Merciful grant  
an extension (of days)." مَدٌ An additional  
help; auxiliary. مَدَانٌ Ink. مَدَةٌ A space of  
time, an allotted period. مَدْدُونٌ part. pass.

مَمْدُودٌ part. pass. II. f.  
Widely extended.—أَمَدٌ IV. To bestow, assist,  
cause to abound (with acc. of pers. and بِ or  
فِي). مُمَدٌ part. act. One who assists.  
مَدْنَرٌ see مُدَنَّرٌ.

مَدَانٌ To remain in a place. مَدِيَّةٌ Plur. مَدِيَّةٌ  
(2nd declension) A city, Medina. مَدَنِيٌّ Fem.  
مَدِينَةٌ Of or belonging to Medina, revealed at  
Medina. مَدِينَ مَدِينَ (2nd declension) Midian,  
name of a city and tribe of Hejaz.

مَدَهَامٌ part. xi. f. of دَهَمَ q.v.  
مَدِينٌ see دَانٌ مَدِينٌ  
مَرٌ aor. o. To pass by (with عَلَى or بِ); pass on,  
go (with بِ). مَرٌ n.a. The act of passing away.  
مَرَةٌ One time, turn ; At first, the first  
time ; 8 v. 58, "On every occa-  
sion;" مَرَّتَانٌ or مَرَّتَيْنٌ مَرَّةٌ مَرَّةٌ  
Twice, as 2 v. 229, "Divorce (is  
permitted you) twice." مَرَّةٌ Gall, under-  
standing, as at 53 v. 6. أَمَرٌ (2nd declension)  
comp. form, More bitter.—مَسْتَمِرٌ part. act.  
X. f. That which is transient, also powerful ;  
either interpretation may be employed at 54  
v. 2 ; at v. 19 it is by some rendered bitter,  
by others grave or heavy (misfortune).

مَرٌ aor. a. To be wholesome (food). مَرٌّ n.a. A  
man. مَرٌ Easy of digestion, wholesome,  
salutary ; مَرِيَّا, مَرِيَّا, or مَرِيَّا With easy diges-  
tion. Gen. إِمْرَيَّا, Acc. إِمْرَيَّا, D. S. Gr.  
T. 1, p. 398, A man. إِمْرَأَةٌ A woman, a wife;  
both this and the preceding word are written  
with Wesla when not commencing a sentence.

رَيْبٌ for رَابٌ مُرَنَّابٌ  
مَرَجٌ aor. o. To send (cattle) to pasture, to let loose.

مَارِجٌ	Fire free from smoke.	مَرْجُجٌ Confused.	مساوسٌ n.a. III. f. Mutual contact;
مَرْجَانٌ	Small pearls; or it may be coral.		20 v. 97, "Touch me not," D. S. Gr.
مَرْجٌ	aor. a. To be joyful, elated.	مَرْجٌ Insolence;	T. 2, p. 68.—تماسٌ VI. To touch one another.
مَرْجًا	In a saucy, insolent manner.		طَيْرٌ part. act. x. f. of طَارَ for مُسْتَطَرٌ
مَرَدٌ	aor. o. To moisten (bread) in order to soften it; to be obstinate (with عَلَى). مَارِدٌ part. act.		مُسْتَدِعٌ part. pass. x. f. of وَدَعَ q.v.
	One who is obstinately rebellious.	مَرِيدٌ	
	Obstinate in rebellion.—مُمَرَّدٌ part. pass. II. f.	مَسْخٌ	
	Rendered smooth.		aor. a. To wipe, pass the hand over anything in order to wipe it (with بِ of thing); to smite with a sword.
مَرِضٌ	To be ill.	مَرِضٌ n.a. Illness, sickness, disease, infirmity.	مَسْحٌ n.a. The act of smiting with a sword.
		مَرِيفٌ Plur.	المَسِيحُ The Messiah, Lit. The Anointed.
مَرْوٌ	generic noun, <i>Flint-stones</i> .	الْمَرْوَةُ El Marwa,	
	name of a mountain near Mecca.		لَمْسَخَنَاهُمْ عَلَى مَكَانَتِهِمْ 36 v. 67, "Verily we could have transformed them in their places;" so that they should have remained without power of motion.
مَرَى	aor. i. To press the teats in milking.	مَرِيهٌ	مسدٌ aor. o. To twist (a rope) strongly.
	A doubt.—مَارَى III. To dispute with one concerning a thing (with acc. of pers. and عَلَى or فِي of thing).	مَرَاةٌ n.a. The act of disputing, a disputation.—تَمَارَى VI. To doubt concerning a thing (with بِ).—إِمْتَرٌ VIII. To doubt of (with فِي or بِ of thing).	مسدٌ Twisted fibres of the Palm-tree, coir.
	مُمَتَّرٌ part. act. One who doubts.	إِمْتَرٌ part. act. مَسَكٌ To take hold of.	مسكٌ comm. gend. Musk.—مسكٌ II. To hold fast (with بِ).—إِمْسَكٌ IV. To hold, take, catch hold of, hold fast, withhold, keep back, hold up, retain.
مَرِيمٌ	(2nd declension) Mary.	إِمْسَكٌ n.a. The act of retaining, etc. إِسْمَسَكٌ part. act. One who withholds, etc.—إِسْمَسَكٌ X. To take hold on, hold fast (with بِ).	إِسْمَسَكٌ part. act. مَسْتَسِكٌ One who holds fast.
مَرَاجٌ	aor. a. To mix.	مَرَاجٌ That which is mixed with wine.	مسا aor. o. To wipe out the uterus of a camel, to come in the evening.—أَمْسَى IV. To be or do anything in the evening, as حِينَ نَهَشُونَ 30 v. 16, "At eventide." Note. مَسَى or مَسَى is one of those verbs known as أَخْوَاتُ كَانَ, D. S. Gr. T. 2, p. 60.
	see مَرْجَاةً.		
مَرْجَحٌ	part. act. of زَحَرٌ q.v.		
مَرْدَجٌ	part. pass. viii. f. of جَرَّ q.v.		
مَرَقٌ	aor. i. To tear.—مَرَقٌ II. To scatter, disperse, tear in pieces.	مَرْقٌ Time or place of scattering, etc.	
	see مَرْمَلٌ.		
مَرْنٌ	To go in the same direction as another.	مَرْنٌ Cloud.	
مَسٌ	aor. a. and o. To touch, besmell.	مسٌ n.a. A	سَطَرٌ مُسَيْطَرٌ see مَسْتَسِكٌ
			مساچٌ plur. of مَسَاجٌ To mingle.
			مشنجٌ شَكَّا مشكناةٌ see شَكَّا
			فِي or عَلَى aor. i. To walk, go, proceed (with مَشَى)

of place). مَشْيٌّ n.a. The act of walking, walk.

مَشَّاً One who goes about with lying slanders.

مَصَرٌّ aor. o. To milk with the tips of the fingers.

وَصَرٌّ (1st and 2nd declension) comm. gend. A large city, Egypt, D. S. Gr. T. 1, p. 405.

سَطَرٌ for مُسَطِّرٌ see سَطَرٌ.

مَصَارٌّ plur. of مَصَارٌّ, rt. فَرٌّ q.v.

مَضَعَّهُ aor. a. and o. To chew. مَضْعَةً A morsel of flesh.

مَضَى aor. i. To pass by, pass away, go away.

مَضِيٌّ n.a. The act of going away.

مَطَرٌّ aor. o. To rain upon. مَطَرٌ n.a. Rain.—

IV. To cause to rain; 7 v. وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا

82, "And we rained down upon them a shower (of stones); " see also 11 v. 84. مُمْطِرٌ part. act. That which causes or brings rain.

مَطْمَئِنٌ see طَمَانٌ, rt. طَمَنٌ.

مَطَأٌ aor. o. To travel at a quick pace.—V. To walk in a haughty, conceited manner.

طَوْعٌ مُطْوَعٌ see طَاعٌ for طَوْعٌ.

مَعَ properly an indeclinable noun used as a preposition, With, together or in company with.

عَادَ see عَادَ for مَعَانٍ.

عَدَ see عَدَ for مَعْتَدٍ.

عَرَّهُ and مَعْرَةٌ, see عَرَّهُ.

مَعَزٌّ aor. o. To separate the goats from the sheep.

مَعَزٌ generic noun, Goats.

مَعَنٌّ aor. a. To travel fast and far. مَاعُونٌ House-

hold stuff, whatever is of common and necessary use, also alms.

مَعَنٌّ comm. gend. Plur. أَمْعَانٌ Intestines; no verbal root.

عَيْنٌ مَعِينٌ see عَيْنٌ for عَيْنٌ.

عَوْرَةٌ مُغَيْرَاتٌ see غَارٌ for غَارٌ.

غَنَى plur. of مُغَنِّونَ see غَنِّيٌّ.

فَتَنَ مَفْتُونَ see فَتَنٌ.

مَقْتٌ To hate. مَقْتٌ n.a. Hatred, anger; at 4 v.

26 it means an odious and abominable thing.

تَوَى مُمْتَوِيٌّ for مُمْتَوِيٌّ, see تَوَى.

قَوَّتَ قَاتٌ for قَاتٌ مُقيَّتٌ.

مَكَثٌ To suck dry. مَكَثٌ (2nd declension) Mecca.

مَكَيْتَةً Fem. مَكَيْتَةً Of or belonging to Mecca, revealed at Mecca.

مَكَثٌ aor. o. To delay, tarry, abide, remain (with في).

مَكَثٌ n.a. The act of tarrying, etc.; 17 v. 107, "Slowly and deliberately." مَاكِثٌ part. act. One who tarries or remains.

مَكَرٌ aor. o. To contrive a plot; to plot against (with بِ); to act deceitfully. مَكَرٌ A plot, a deceitful trick, contrivance. مَاكِرٌ part. act. One who lays plots.

مَكَانٌ To hold high rank or authority. مَكَانٌ see مَكَانٌ.

مَكِينٌ Firmly fixed, one whose rank is firmly established.—مَكِينٌ II. To establish firmly, strengthen, give authority to any one

(with acc. or ل of pers. and فِي of place, or with acc. of thing and ل of pers.); at 18

v. 94 is for مَكِينٌ, D. S. Gr. T. 1, p. 458, note.—أَمْكَنَ IV. To give power, as قَامَكَنَ.

وَمَهْمَنٌ 8 v. 72, "And he hath given thee power over them;" D. S. Gr. T. 2, p. 454.

مَكَانٌ aor. o. To whistle. مَكَانٌ n.a. Whistling.

مَكَلٌ To baste a garment, convert. مَكَلٌ A religion, form of worship.—أَمْكَلٌ IV. To dictate.

مَلٌ aor. a. To fill, as 7 v. 17, "Verily I will fill"

(with acc. and مَلٌ for لِلِّ, D. S. Gr. T. 1, p. 62, A quantity that fills anything, as مَلٌ

3 v. 85, "The Earth full." مَلٌ A band,

company, assembly ; also chief men, princes, the nobility ; **أَنْبِلُّ الْأَعْلَى** 38 v. 69, "The exalted Chiefs," i.e. the Angels; for the changes which this word undergoes when followed by an affixed pronoun see D. S. Gr. T. 1, pp. 95 and 117. **مَالِكٌ** for **مَالِي** D. S. Gr. T. 1, p. 97, part. act. One who fills.—**إِمْتَلَّا** VIII. to be full.

**إِمْلَاقٌ** part. act. iii. f. of **لَقَى** q.v.

**إِلَّا كَ** **مَلَائِكَة** see **إِلَّا كَ** for **مَلَائِكَة**.

**مَلِحٌ** aor. a. and i. *To salt.* **مَلِحٌ** fem. Salt.

**مَلِقٌ** *To wipe out.* **إِمْلَاقٌ** n.a. IV. f. Poverty, want.

**مَلِكٌ** aor. i. To possess, have power or dominion over; to be capable of, able to obtain (with acc. of thing and ل of pers.), as **فَمَنْ يَمْلِكُ لِ** 48 v. 11, "For who hath any power to prevail for you with God?"

n.a. That which is in any one's power; **بِمَلْكِنَا**

20 v. 90, "As far as lay in our power."

Dominion, power, kingdom. **مَلِكٌ** sing. and plur. An angel, angels; see also **إِلَّا كَ** for **إِلَّا كَ**.

**مَلِكٌ** One who possesses, a king; Plur. **مَلِكُوكٌ** part. act. One who is lord over,

a possessor; **Mâlec**, name of the angel who has charge over Hell. **مَلِكُوتٌ** Dominion, kingdom. **مَلِيكٌ** A monarch. **مَمْلُوكٌ** part. pass. Possessed, owned.

**مَلِيَّا** aor. o. *To run violently.* **مَلِيَّا** For a considerable time.—**إِمْلَى** IV. To prolong one's life, grant a respite (with ل of pers.); at 47 v. 27 the word may be rendered "he has continued to buoy them up with false hopes;" to dictate (with acc. of thing and عَلى of pers.).

**وَمَنْ مَا** **وَمَمَا** and **وَمَمَّا** for **مَمَّا**.

**مَمَّاتٌ** see **مَمَّاتٌ**.

**مَحَنَ** **مَهَاجِنَة** see **مَحَنَ**.

**مَمْتَرِينَ** Oblique plur. part. act. viii. f. of **مَرَى** q.v.

**مَمَدَ** see **مَمَدَ**.

**وَمَنْ مَنْ** for **وَمَنْ**.

an indeclinable conjunctive pronoun meaning He she or they who, one who, some who, whosoever; also interrogatively Who? In conditional propositions it governs the aorist in the conditional mood, D. S. Gr. T. 2, p. 32; for its influence on the temporal value of verbs see D. S. Gr. T. 1, p. 185, *et seq.*; although generally used to designate reasonable beings, instances may occasionally be noted to the contrary, as for example at 24 v. 44, but in these cases the irrational creatures are to some extent, by a figure of speech, assimilated to reasonable beings; D. S. Gr. T. 2, p. 356. **وَمَنْ مَنْ أَمْ** and **وَمَنْ** for **وَمَنْ** and **أَمْ**.

**وَنِ** a preposition signifying origin, composition, explanation, commencement, or separation; in its ordinary acceptation it is equivalent to of, from, or out of; or, when following a comparative, than; but it may occasionally be rendered on, by, by reason of, some or a portion of, of the same kind as, after the manner of, etc. It is frequently employed in negative propositions with the sense of *anv*, as **وَمَا إِلَّا اللَّهُ** 3 v. 55, "Nor is there any Deity but God," or it may be regarded as an expletive, "There is no Deity," D. S. Gr. T. 1, p. 490; **وَنِهِمْ** 28 v. 5, "At their hands," i.e. "At the hands of the Children of Israel;" 3 v. 121, "Of a sudden," or "on their arrival," see **فَوْرَهُمْ** 5 v. 37, "On opposite sides;" 65 v. 6, "According to your means;" It is found

occasionally with the meaning of عَنْ, thus at 9 v. 38, "أَرَضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا وَمَنْ آلاَ خَرَّةً, Are ye content with this present life in preference to that which is to come?" فَلَيَسْ وَمَنْ أَلَّهُ فِي شَيْءٍ 3 v. 27, "He has nothing to look to from (the friendship of) God," D. S. Gr. T. 1, p. 492, note.

مِنْ aor. o. To fatigue; to be gracious towards (with عَلَى of pers.); to reproach (with عَلَى of pers.), as at 49 v. 17; to be liberal, as وَلَا مَنْ تَعْمَلْتُ 74 v. 6, "And be not liberal in the hope of receiving more;" at 26 v. 21 it is used transitively, to bestow—a favour—on any one (with acc. of thing and عَلَى of pers.). مِنْ n.a. The act of reproaching, and especially by reminding any one of benefits conferred; also liberality, as at 47 v. 5, فَامَّا مَنْ بَعْدَ اَنْفَادَهُ "And either (show) liberality afterwards, or (exact) a ransom." أَلْمَنْ Manna. رَبِيبٌ 52 v. 30, "Adverse fortune," by some interpreted to mean Death. مَمْنُونْ part. pass. Diminished, broken off; أَجْرٌ 41 v. 7, "An uninterrupted reward."

نَوْصَ for نَاصَ مَسَاصَ see مَسَاصَ.

نَهَى see مَسْتَهَى.

سَاسَةً see مَسَاسَةً.

نَشَّاَتْ see مَسْنَاشَاتْ.

مَنْعَ aor. a. To refuse; to prohibit, hinder, forbid, prevent (with acc. and أَنْ or لَمْ followed by a verb); to defend as at 21 v. 44 and at 4 v. 140 مُنْعَ مَنْآكِيلٌ; (وَمِنْ) 12 v. 63, "The measurement (of any corn) is forbidden us." مَنْعَ part. act. That which defends. مَنْاعَ One who holds back (his hand), niggardly. مَنْاعَ

50 مَنَاعَ لِلْخَيْرِ; v. 24, "One who hinders men from following the right path." مَمْنَعَ part. pass. Forbidden.

فَكْ see مُنْتَفِكِينَ.

بَهَجَ see مَسْبَاجَ.

مَنَى aor. i. To try. مَنَاتْ (2nd declension) Manāt, an idol worshipped by the Pagan Arabs. أَمَانَىُّ مَنِيَّةُ Plur. Sperma genitale. (2nd declension) A wish, desire; لا يَعْلَمُونَ 2 v. 73, "They know not the Scripture, but according to their own vain imaginations or desires;" see next verse, also verse 105.—مَنَى II. To create desires in any one (with acc. of pers.), thus at 4 v. 118, "وَلَامِنِتُهُمْ" "And verily I will excite in them vain desires."—أَمَنَى IV. To emit (seed).—تَمَنَى V. To desire, read; at 22 v. 51 a passage occurs where this word is by some rendered according to the former of these meanings, while others have followed the latter; see Sale's Korân, vol. 2, p. 168, note; to long for, covet; at 3 v. 137 تَمَنُونَ is for مَمْنُونَ D. S. Gr. T. 1, p. 221.

مَهَدَ aor. a. To spread open a bed; فَلَاتَقْسِيمَ يَمْهَدُونَ 30 v. 43, "Verily they shall spread for themselves a couch (in Paradise)." مَهَدَ n.a. A bed, cradle. مَاهِدَ part. act. One who spreads a couch. مَهَادَ A couch, a place of wide extent.—مَهَدَ II. To make (things) smooth and agreeable. تَمَهِيدَ n.a. The act of making smooth.

مَهَلَ To do a thing quietly and gently. Fused brass, the dregs of oil.—مَهَلَ II. To grant a delay, bear with for a time.—أَمْهَلَ IV. To act quietly and gently towards..

هَلَكَ see هَلَكَ.

**مهما** Whatever or whensoever, see D. S. Gr.

T. 1, p. 194.

**هَنَّ** aor. a. and o. To serve; and **هُنِينٌ** To be despisable. **مهينٌ** Despicable, contemptible; it may also be derived from **هَانَ** for **هَوْنَ** q.v.

**هَمَنٌ** rt. هَيْمَنٌ see هَيْمَنٌ.

**هَمَرٌ** plur. of **هَامَرٌ**, rt. هَمَرٌ q.v.

**هَطَنٌ** مَوَاطِنٌ see مَوَاطِنٌ.

**هَقَتٌ** plur. of **هَيَقَاتٌ** مَوَاقِيتٌ see مَوَاقِيتٌ.

**هَوَالِيٌّ** acc. plur. of **هَوَالٍ** rt. هَوَالٍ q.v.

**هَوْنٌ** مَوْنِيٌّ see مَوْنِيٌّ.

**ماتَ** for **موتَ** aor. o. To die; this is the usual form, but others are mentioned by lexicographers, as **مَيَتَ** or **مَوْتَ** aor. a. and **مَيَتَ** aor. i.; instances of the preterite with the first letter kesratare found in most copies of the Korân, as 23 v. 37, and **مَيَتَنا** 23 v. 84; so also we have **موتٌ** in the 19th and **موتٌ** in the 21st chapter; see D. S. Gr. T. 1, pp. 114 and 242. **مَيَتٌ** and **مَمَاتٌ** Death. Plur. **مَيَتُونٌ** and **مَمَاتُونٌ** Dead. Plurs. **مَوْتَىٰ** and **مَمَاتَىٰ** Dead, mortal, about to die. noun of unity, One single death. **مَيَتَةٌ** A dead body, that which is dead or dies of itself. IV. To cause to die; 40 v. 11, "Thou hast caused us to die twice," in allusion to the second death which the body is said to undergo after its examination in the sepulchre by the two angels Munkar and Nakeer.

**مُوتَفَكٌ** see **مُوتَفَكٌ**.

**مَاجَ** aor. o. To be agitated with waves (the sea); to press tumultuously like waves (with). **في** n.a. A wave, the surge; used also as a collective noun, 11 v. 44, "On waves like mountains."

**مارَ** aor. o. To be moved to and fro. **مَورٌ** n.a.

Agitation, fluctuation.

**هَرَى** مُورِيَاتٌ see مُورِيَاتٌ.

**موسى** (2nd declension) Moses.

**هَصَدَةٌ** مُوسَدَةٌ see أَصَدَةٌ.

**وقَتٌ** مَوْقُوتٌ see مَوْقُوتٌ.

**وقَدٌ** مَوْقُودَةٌ see مَوْقُودَةٌ.

**مالٌ** aor. o. To be rich, especially in cattle.

Plur. **أَمْوَالٌ** Riches, wealth, substance, possessions, and especially flocks and herds; **مَالِيَةٌ** 69 v. 28, for **مَالِيٌّ** "My wealth;" the **س** is affixed because followed by a pause, and is hence named **هَآءَ لَوْنِيٌّ** D. S. Gr. T. 1, p. 459.

**هَوَلَّ** وَلَىٰ see وَلَىٰ.

**أَمْوَنٌ** مُوسِمٌ see مُوسِمٌ.

**ماءٌ** aor. a. o. and i. To be full of water (a well).

أَمَاءٌ مَاءٌ Water, liquor. Note. The hamza when followed by an affixed pronoun and moveable by Damma is changed into **و**, as **مَاءَكُمْ** for **مَاءَكُمْ** D. S. Gr. T. 1, p. 118.

**وَادٌ** مُوَادَةٌ see وَادٌ.

**وَالٌ** مُوَالٌ see وَالٌ.

**وَقَنٌ** مَيَقَاتٌ see مَيَقَاتٌ.

**مائَدَةٌ** aor. i. To be moved;

"Lest it should move with you;" for the ellipse of the negative see **أَنْ**. **مَائَدَةٌ** A table, properly, when set out with food.

**مائَارَ** aor. i. To provide food for.

**مائَازَ** aor. i. To separate, discriminate, distinguish (with acc. and **مِنْ**). **تَمَيِّزَ** V. To burst, as

67 v. 8, "It will almost burst with fury" (for **إِمْتَازَ**). **تَمَيِّزَ** VIII. To be separated; 36 v. 59, "And be ye separated" (from the righteous).

يَسِّرَ مَيْسِرَةً see يَسِّرَ.

وَعَدَ مَيْعَادَ see وَعَدَ.

وَقَتَ مَيْقَاتَ see وَقَتَ.

مِيكَالٌ (2nd declension) Michael the Archangel.

مَالَ aor. i. *To incline*, turn away from, turn aside

from the right way (with n.a. in acc.); to turn against (with عَلَى). مَيْلٌ n.a. The act of turning aside. مَيْلَةٌ noun of unity, A single act of turning, as مَيْلَةٌ وَاحِدَةٌ 4 v. 103, "At once," *and vice.*

نـ Initial letter of the 68th chapter, see نـ.

نـ an indeclinable affixed pronoun meaning Our when following nouns, and Us when following verbs or prepositions; when affixed to the particles إِنْ or أَنْ and written إِنْا or أَنْا, although representing an accusative, it must be rendered We, as بِأَنْا وَشَهَدَ مُسْلِمُونَ 5 v. 111, "And bear thou witness that we are Moslems," or "resigned unto thee." نـ 3rd pers. sing. fem. of نـ نـ aor. i. To throw (with acc. and بـ or of place); to reject; فَنَبَذَتْهَا 20 v. 96, "And I threw it (into the mouth of the calf)," which thereupon became alive; The handful of dust to which this miraculous power is attributed was supposed to have been taken from the footsteps of the horse ridden by the angel Gabriel; at 8 v. 60 after فَتَبَذَ إِلَيْهِمْ we must understand the accus. عَبَدُوكُمْ "Then throw back to them their covenant;" for the ellipse of the accusative or immediate objective complement see D. S. Gr. T. 2, p. 454.—VIII. To go aside (with بـ).

نـ aor. a. To retire, as وَنَأَى بِجَانِيهِ 17 v. 85, "And he goes aside;" to go far away (with عنـ). نـ aor. a. *To be exalted, to announce.* بـ Plur. أَنْبَاءٌ News, an announcement, message, account or story, a prophecy, as at 6 v. 66. نـ A prophet, Plurs. أَنْبِيَاءٌ and نـ تَبَيَّنَ (2nd declension). نـ نـ Prophecy.—نـ II. To announce, to make acquainted with, declare or relate a circumstance to another (with بـ of thing, or with acc. of pers. and بـ وَنـ, or عنـ, also with acc. of pers. and أَنـ).—أَنْبَأَ IV. To make one acquainted with, to inform (with double acc. or with acc. and بـ).—إِسْتَبَأَ X. To seek information from (with acc. of pers. and بـ).

نـ aor. o. *To germinate, to produce—as a tree—*

(with بـ). نـاتٌ n.a. The germinating or springing up of plants; when used collectively, Plants, that which is produced from the ground; at 3 v. 32 it is figuratively applied to the "fruit of the womb."—أَنْبَتَ IV. To produce, put forth, to cause to grow or spring up (with acc. and بـ, دـ, فـ or عَلَى).

نـ aor. i. To throw (with acc. and بـ or of place); to reject; فَنَبَذَتْهَا 20 v. 96, "And I threw it (into the mouth of the calf)," which thereupon became alive; The handful of dust to which this miraculous power is attributed was supposed to have been taken from the footsteps of the horse ridden by the angel Gabriel; at 8 v. 60 after فَتَبَذَ إِلَيْهِمْ we must understand the accus. عَبَدُوكُمْ "Then throw back to them their covenant;" for the ellipse of the accusative or immediate objective complement see D. S. Gr. T. 2, p. 454.—VIII. To go aside (with بـ).

نـ aor. i. *To defame.*—نـ VI. To call one another names (with بـ).

نـ aor. i. and o. *To gush out.*—إِسْتَبَطَ X. To elicit or discover (the truth) in matters of difficulty.

نـ aor. a. i. and o. *To gush forth.* يَنْبَرُعُ Plur. يَنَابِعُ (2nd declension) A fountain, spring of water.

شَقَّ aor. o. To shake.

شَرَّ aor. o. and i. *To disperse.* مُسْتَهْرٌ part. pass. Scattered.—إِنْتَهَرٌ VIII. To be scattered.

مُجَدَّدٌ aor. o. *To overcome.* مَجَدٌ n.a. An open highway; at 90 v. 10 it is to be understood of the two highways of good and evil.

مُجَسَّسٌ aor. a. *To be dirty and impure.* مَجَسٌ n.a. Filth, uncleanness.

مُجَاهِلٌ aor. i. *To throw.* آلاً مُجَاهِلٌ (common gender) The Gospel, from the Greek εὐαγγέλιον.

مُجَمَّعٌ aor. o. *To appear.* مَجْمُومٌ Plur. A star, or collectively, Stars, as at 16 v. 16 and 53 v. 1; a plant growing close to the earth with little or no stalk, as grass.

مُجَاهِلٌ aor. o. To escape, go free (with مِنْ). مَاجٌ part. act. One who escapes. مَجاہَةٌ n.a. Salvation.

مُجَاهِيٌّ A secret; مَجَاهِيٌّ Privately. مَجَاهِيٌّ n.a. (2nd declension) for مَجَاهِيٌّ D. S. Gr. T. 1, pp. 105 and 402, A private conference, clandestine discourse; at 17 v. 50 it appears to be used adverbially مَجَاهِيٌّ “And when they confer in private;” but Beidawee inclines to

the opinion that this word both here and at 58 v. 8 is a plural of مَجِيٌّ with the sense of مَجَاهِونَ, viz. “Those who confer privately together.”—مَجِيٌّ II. To deliver, set free (with acc. and بِ); to raise up, as at 10

v. 92. مَكَاهِيٌّ for مَكَاهِيٌّ Plur. مَكَاهِيٌّ for مَكَاهِيٌّ D. S. Gr. T. 1, p. 113, part. act. One who delivers.—مَاجِيٌّ III. To hold a discourse with

any one in private (with acc. of pers.).—مَاجِيٌّ IV. To deliver (with acc. and مِنْ);

70 v. 14, “Then (he wishes that this) might deliver him;” the nominative مَإِلَيْتَهُ أَمْ

“This ransom” being understood.—شَاجِيٌّ VI. To hold a private discourse one with another (with بِ of matter).

مُحَبٌّ aor. o. *To vow.* مَحَبٌّ n.a. A vow, as مُحَبٌّ 33 v. 23, “He has fulfilled his vow” by offering up his life for the Faith.

مُحَكَّتٌ aor. i. and o. To scrape, carve, prepare by scraping (with double acc. or with acc. and مِنْ). مُحَكَّرٌ aor. a. *To injure the jugular vein, to sacrifice by cutting the jugular vein.*

مُحَسَّسٌ aor. a. *To vex;* and مُحَسَّسٌ *To be unlucky.* مُحَاسٌ Bad luck. مُحَسَّسٌ Unlucky. مُحَسَّسٌ Smoke without flame, also molten brass, both of which meanings have been assigned at 55 v. 35.

مُحَالٌ aor. a. *To make one a present;* and مُحَالٌ aor. a. *To be thin.* مَحَلٌ comm. gend. generic noun, Bees. مَحَلَّةٌ A free gift, especially one given as dowry.

مُحَنٌّ personal pronoun of comm. gender used both in the dual and plur. We.

مُخَرَّبٌ aor. a. *To be worn full of holes.* مَخَرٌ Worn, rotten (a bone).

مُخَيَّلٌ To sift. مَخَيَّلٌ comm. gend. Plur. مَخَيَّلٌ generic noun, A date-palm; or collectively, Palm-trees. مَخَلَّةٌ noun of unity, A (single) Palm-tree.

مَذَّ aor. i. *To flee, run away.* مَذَّ Plur. آنَدَانٌ Like, equal, a match, an image or idol.

مَذِيمٌ aor. a. *To be repentant, repent.* مَادِيمٌ part. act. One who repents, a penitent. مَدَامَةٌ n.a. Repentance.

مَدَى aor. o. *To call.* مَادِيٌّ for مَادِيٌّ A council. مَادِيٌّ III. To call to, call upon, invoke, cry aloud; to make a proclamation (with فِي); to call, or invite (with إِلَى or لِلِّ).

as ۵ وَإِذَا نَادَيْتُمْ إِلَى آصْلَوَةٍ v. 63, "And when ye call to prayer ;" (also with مِنْ), as يَنْادِي مِنْ آمْنَادِي ۵۰ v. 40, "The crier shall call from a near place ;" said to be from Mount Moriah at Jerusalem, whence the angel Gabriel is to make a proclamation to all flesh to come to judgment ; the meaning is that it shall be a proclamation to be heard by all ; see also ۴۱ v. ۴۴, where the words يَنْادَوْنَ مَكَانٍ بَعِيدٍ are interpreted "They shall be (like) those who are called from afar," i.e. They shall not hear. نَدَى for نَدَى n.a. A cry, act of calling. مُنَادٍ for مُنَادِي part. act. One who makes a proclamation, a crier, a preacher.—VI. To call one to another.

تَنَادَى for تَنَادِي, D. S. Gr. T. 1, p. 111, n.a. The act of calling one to another ; آشْنَادٌ ۴۰ v. ۳۴ is for آشْنَادِي يِ being omitted by poetic license at the end of the verse to preserve the rhyme.

نَذَرٌ aor. o. and i. To vow, devote (with acc. and لِ). نَذَرٌ Plur. نُذُرٌ n.a. A vow. نُذُرٌ or نُذُرٌ A menacing, or warning ; نُذُرٌ is also plur. of نُذِيرٌ A warner or preacher.—IV. To warn, admonish, preach to (with acc. of pers. and بِ, or with أَنْ لَا); to threaten with, give warning of (with double acc.). مُنَذِّرٌ part. act. A preacher, One who warns, admonishes, or threatens. مُنَذَّرٌ part. pass. Warned.

نَزَادٌ 1st pers. plur. aor. viii. f. of زَادَ for زَيْدٌ q.v. نَزَعٌ aor. i. To pluck out, bring out, snatch away, extract, withdraw, or draw out somewhat sharply (with acc. and مِنْ); to strip off (with acc. and عَنْ). تَازَعٌ part. act. One who plucks out, as ۷۹ v. ۱, "By (the

angels) who tear out (the souls of the wicked) with violence." تَرَاعَ adjectice of intensity, Plucking forcibly or continuously, D. S. Gr. T. 1, p. 322.—III. To dispute with any one (with acc.).—سَازَعَ VI. To dispute one with another (with فِي of matter, or with acc. and بَيْنَ); at ۵۲ v. ۲۳ it is used with acc. of thing and فِي of place, and is there to be interpreted "They shall present to one another."

تَرَغَّبٌ aor. a. To slander, sow dissensions (with بَيْنَ); to incite to evil, as at ۷ v. ۱۹۹. تَرَغِيْخٌ n.a. An evil suggestion, incitement to evil.

تَرَفٌ aor. i. To exhaust (a well); in the Pass. it means to be exhausted or inebriated from drink (with عَنْ).

تَرَكَ aor. i. To descend (with بِ into, or مِنْ from, a place). تَرْكٌ That which is prepared for a guest, entertainment, an abode, a gift. تَرَكَةٌ noun of unity, Literally, One descent; تَرَكَةٌ Once, as رَأَهُ تَرَكَةً أَخْرَى ۵۳ v. ۱۳, "He saw him once again." مَنَازِلٌ (2nd declension) plur. of مَنْزَلٌ A mansion, station, as of the moon at ۱۰ v. ۵ and ۳۶ v. ۳۹.—تَرَكَ II. To cause to descend, send down, especially from Heaven (with acc. and بِ). تَرْزِيلٌ n.a. A sending down (from Heaven), a divine revelation, a name given to the Korân as having been sent down from Heaven. مُنَزَّلٌ part. act. One who sends down. مُنَزَّلٌ part. pass. Sent down.—أَنْزَلَ IV. To cause to descend, send down, make to come down (with acc. and فِي). مُنَزِّلٌ part. act. One who causes to descend, a receiver of guests, one who provides hospitality. مُنَزِّلٌ part. pass. Sent down ; At ۲۳ v. ۸۰ may

be considered as the noun of time or place of coming down ; it is also written نَزَلَ v. *suprad* ; in the former case it may be rendered "Cause my descent to be blessed ;" in the latter, "Make me to inhabit a blessed abode."—  
نَزَلَ V. To descend gently and gradually (with عَلَى).

نَسَأَ aor. a. *To chide (camels)*. سَيِّسَ The putting off a sacred month till a later month. مِنْسَأَةً A staff.

نَسَبَ aor. o. and i. *To make mention of any one's lineage*. نَسَابٌ Plur. أَنْسَابٌ n.g. Consanguinity ; at 25 v. 56 the words نَسَبًا وَصَهْرًا must be taken adverbially as though the phrase were "Capable of consanguinity and affinity ;" meaning perhaps male and female.

نَسَخَ aor. a. To abolish, destroy, abrogate, nullify ; to transcribe or copy. سُكْنَةً A copy or exemplar (of a book).—إِسْتَسْخَنَ X. To transcribe or copy out.

نَسَرَ aor. o. and i. *To remove, tear with the beak*. نَسَرٌ n.a. An eagle or vulture ; Nasr, name of an idol worshipped by the Pagans both before and after the Flood.

نَسَفَ aor. i. To destroy from the foundations, uproot, reduce to powder and scatter abroad, to winnow as chaff. سَفَّ n.a. The act of reducing to powder and winnowing, etc.

نَسَكَ aor. o. *To lead a religious life, to sacrifice*. نَسَكٌ n.a. Religious service, a victim for sacrifice. تَأْسِكٌ part. act. One who is devoted to religious observances. مَنْسَكٌ A ceremonial. مَنَاصِكٌ (2nd declension) plur. of مَنْسِكٌ Places for sacrifice, rites and ceremonies.

نَسَلَ aor. o. *To beget or bring forth (an animal)* ;

aor. i. and o. To hasten (with وَنْ). نَسَلٌ n.a. Progeny, stock ; at 2 v. 201 it would seem to be understood of the young of flocks and other domestic animals.

نَسَى aor. a. To forget, neglect. سَيِّسَ A forgotten thing. فَسَوَّهُ and نَسَّا Women ; The sing. of these words is wanting, but instead of it the word مَرْجَزٌ is employed, see مَرْجَزٌ. مَنْسِيٌ part. pass. Forgotten, neglected, D. S. Gr. T. 1, p. 108.—أَنْسَى IV. To cause to forget (with double acc.) ; at 2 v. 100 نَسِيْسَا may be taken to signify "We cause it to be forgotten ;" there are also other readings.

نَشَأَ aor. a. *To grow, increase, to be raised up*. نَاشِيَةً The first hour or early portion of the day or night ; various interpretations are given of 73 v. 6 where this word occurs ; according to one it is the part. act. and agrees with نَفْسًا understood, "The person who rises by night (to prayer) ;" others hold it to be a form of the noun of action, and translate it "To rise by night." نَشَأَةً Production.—نَشَأَ II. To bring up, educate (with acc. and فِي).—أَنْشَأَ IV. To produce, raise, create (with acc. and فِي or مِنْ). إِنْشَاؤُ n.a. Production, creation ; إِنْشَاءً 56 v. 34, "Verily we have created them by a (novel or peculiar) creation." مُنْشِيٌ part. act. One who produces. مُنْشَأَاتٌ Plur. مُنْشَأَاتٌ Having lofty sails, or it may be the part. pass. Raised on high (by the waves).

نَشَرَ aor. o. To unfold, spread abroad (with acc. and لِ). نَشَرٌ n.a. A spreading abroad. نَشَرٌ n.a. A bringing to life, resurrection, resuscitation (from sleep), as at 25 v. 49. تَأْشِرٌ part. act. One who spreads abroad ; the words وَالنَّاشراتِ

٧٧ v. 3 may refer either to the Angels who spread abroad God's decrees, or to the winds which spread rain over the earth ; some again have understood the passage to refer to the verses of the Korân, etc. مُنشَّورٌ part. pass. Spread open.—مُنشَّرٌ part. pass. II. f. Unfolded, expanded.—أَنْشَرَ IV. To resuscitate (with acc. and بِ); to raise the dead. مُنشَّرٌ part. pass. Raised from the dead.—إِنْشَرَ VIII. To be spread abroad, disperse themselves (with فِي). مُنتَشِّرٌ part. act. That which spreads itself abroad.

أَنْشَرَ aor. o. and i. To rise up, to behave ill—a woman towards her husband, or a husband towards his wife. سُبُورٌ n.a. Ill-conduct or perverseness on the part of a husband or wife towards one another.—أَنْشَرَ IV. To raise.

أَنْشَطَ aor. i. To go out from a place, draw up a bucket at one pull. طَلْتَ n.a. The act of drawing up quickly and easily. تَأْشِطَ part. act. One who draws up easily; the words وَالْأَنْشَطَاتِ which occur at 79 v. 2 are by some referred to the Angels who draw forth the souls of the blessed in a smooth and gentle manner; but as with the commencement of the 77th chapter, the explanations of the whole passage vary greatly, see تَأْشِرَ.

أَنْصَبَ aor. o. To place, fix, erect, afflict; and أَنْصَبَ aor. a. To use diligence, as at 94 v. 7, فَادِأْ فَغَتْ قَاتِصَبْ “And when thou hast finished (thy relaxation) be instant (in prayer, or in thanks to God).” نُصَبْ n.a. Calamity. أَنْصَبَ n.a. Labour, fatigue. نُصَبْ Plur. أَنْصَابُ A standard, as at 70 v. 48; a stone used by the Pagan Arabs on which they made sacrifices, as at 5 v. 4; an idol, image, or statue,

as at 5 v. 92. نِصِيبٌ A part, portion. نَاصِبٌ part. act. Labouring, weary.

أَنْصَتَ aor. i. To be silent.—أَنْصَتَ IV. Idem.

أَنْصَحَ aor. a. To admonish, counsel, give good advice, be sincere and faithful (with لِ of pers.). نُصْحَنْ n.a. Counsel, advice. نَاصِحٌ part. act. One who counsels or advises, one who acts as a sincere friend to (with لِ). نَصْوَحٌ True and sincere (repentance).

أَنْصَرَ aor. o. To aid, assist, succour, protect; to deliver (with acc. and مِنْ يَنْصَرَةً); مِنْ v. 41, “And verily God will succour those who aid him,” i.e. his religion; to grant a victory to (with acc. and عَلَى), thus at 9 v. 14, وَيَصْرِكُمْ عَلَيْهِمْ نَصْرٌ n.a. Aid, assistance, victory.

أَنْصَارٌ and نَاصِرُونَ part. act. Plurs. نَاصِرٌ One who aids, etc., a protector. نَصِيرٌ Plur. A helper, defender, protector; the name آلنَاصَارِ “The helpers or allies,” was given as an honorary distinction to those of the inhabitants of Medina who were the first to take part with Mohammad. نَصَارَی (2nd declension) plur. of نَصَارَانْ A Christian, so called from نَصَارَانْ Nazareth. نَصَارَانِي نَصَارَانِي Christian. مُنْصُورٌ part. pass.

Aided, assisted.—تَنَاصَرَ VI. To aid one another; at 37 v. 25 is for تَنَاصَرُونَ D. S. Gr. T. 1, p. 221. إِنْتَصَرَ—VIII. To avenge one's self, take vengeance (with مِنْ of pers.); to defend one's-self, deliver one's-self.

مُنْتَصِرٌ part. act. One who is able to defend himself. إِسْتَنَصَرَ—X. To ask assistance of any one (with acc. of pers.).

أَنْصَفَ aor. o. To reach the middle, or take half of anything. نَصْفٌ The half.

**نَصَّا** aor. o. *To seize by the forelock.* نَاصِيَةٌ Plur. نَوَاصِي (2nd declension) A forelock.

**نَسْجَ** aor. a. *To be ripe, done enough in cooking.*

**نَسَّخَ** aor. a. *To sprinkle with water.* نَصَّانْ Pouring forth copiously and continuously.

**نَقَدَ** aor. i. *To spread (carpets) one over another.* نَصِيدُ Piled one over another. مَنْسُودٌ part. pass. Spread over one another, piled up in order; وَصَاحِبُ مَنْسُودٍ 56 v.-28, "And the acacia overspread with piles of flowers."

**نَفَرَ** aor. o. *To endow with brilliancy and beauty, to shine.* نَفَرَةٌ Brightness, resplendence. نَافِرٌ part. act. Shining.

**نَطَحَ** aor. a. *To butt at with the horns.* نَطِحَةٌ That which is gored to death. Note. The ة is commonly added to adjectives when changed into nouns substantive by what is called أَلْتَقْلُ. D. S. Gr. T. 2, p. 279, note.

**نَفَقَ** aor. o. and i. *To drop.* سِرْمَةٌ Sperma genitale.

**نَطَقَ** aor. i. *To speak articulately and clearly, to speak (with عَلَى and بِ), as بَيْطَقْ عَلَيْكُمْ بِالْحَقِّ*, as at 45 v. 28, "It speaks concerning you with truth;" 53 v. 3, "Neither doth he speak of his own will." مَنْطَقٌ n.a. Speech, language, as عُلِّمَنَا مَنْطَقَ الْأَطْيَرِ 27 v. 16, "We have been taught the language of birds." — أَنْطَقَ IV. To cause to utter articulate sounds.

**نَظَرَ** aor. o. To look, behold (with إِلَى or فِي); to look on, look at (with acc.); to look for, expect (with acc. or with أَنْ), as at 2 v. 206, 38 v. 14, etc.; to see, consider (sometimes with إِلَى, also with عَلَى). أَلَّا رَأَيْكُنَّ يَنْتَرُونَ (كَيْفَ أَنَّى, هَلْ 83 v. 23, "Seated upon couches they shall contemplate (objects of delight);," to wait for

(with acc.), as at 57 v. 13; to regard, as وَلَاهُمْ يُنْتَرُونَ 2 v. 157, "They shall not be regarded," or it may be "Neither shall they be waited for," i.e. time shall not be given them for repentance. نَاظَرٌ n.a. A look. One who looks at, beholds, observes, or waits for, a spectator. نَظَرَةٌ A single glance. A respite.— أَنْظَرَ IV. To grant one a respite; to put off, as تَنْظُرُونِي فَلَا تَنْظُرُونِ Poetic for 7 v. 194, "And do not put me off (by any delay)." مُنْظَرٌ part. pass. Respited.— إِنْتَنَرَ VIII. To expect, wait, await. مُنْتَظَرٌ part. act. One who waits or expects.

**نَعَجَ** aor. a. and o. *To go quickly (a camel); aor. o. To be very white.* نَعَجَةٌ Plur. نِعَاجٌ An ewe sheep.

**نَعَسَ** aor. a. *To be weak, somnolent.* نَعَسٌ n.a. Drowsiness, sleepiness.

**نَعَقَ** aor. a. and i. To call aloud to (with بِ); properly, *To call sheep, croak as a raven.*

**نَعَلَ** aor. a. *To give shoes to any one.* نَعَلٌ fem. A shoe.

**نَعَمَ** aor. a. o. and i. *To enjoy the comforts and conveniences of life, to be joyful.* نَعَمٌ Yea; For the difference between بَلَى and نَعَمَ see بَلَى. نَعَمَ an irregular verb found in the Korân only in the masc. 3rd pers. sing., it is called by grammarians فَعْلُ الْمَذْحَرِ or verb of praise, its meaning is To be excellent, thus 8 v. 41, "He is an excellent master;" it may generally be rendered How excellent! as نَعَمَ الشَّوَابُ 18 v. 30, "How excellent a reward!" It is used alike with both sing. and plur., thus 51 v. 48, *Lit.* "How excellent (are we) who spread it out;" فَلَيَعْمَمُ الْمُجِيَّبُونَ 37 v. 73, "Verily how excellent—

or gracious,—were those who answered,” i.e. “We returned a gracious answer.” نِعَمًا for ٤ نِعَمًا يَعْظُلُكُمْ بِهِ or, نِعَمَ مَا نِعَمَ مَا 61, “How excellent is the admonition which he gives you;” it is also written نِعَمًا Plur. أَنْعَامٌ Cattle. تَأْمَعُ part. act. Rejoicing, joyful. تَعْمَة Comfort and convenience of life. تَعْمَة Plur. أَنْعَمٌ Grace, kindness, favour, beneficence; this word is sometimes spelt رَعْمَتْ, see D. S. Gr. T. 1, p. 276, note. هَيْمٌ Happiness, delight, pleasure. تَعْمَاء (2nd declension) Grace, favour.—نَعَمٌ II. To provide good things for any one (with acc. of pers.).—أَنْعَمٌ IV. To be gracious towards (with على of pers.); to confer (benefits) upon (with acc. and على of pers.).

نَفَقَ aor. o. and i. *To shake—the head.*—أَنْفَقَ IV. To wag the head at any one (with acc. of إِلَى of pers.).

نَفَّاثَ aor. i. and o. *To blow.* One who blows, as آنَفَّاثَاتُ فِي الْعَقْدِ 113 v. 4, “The women who blow on knots,” a kind of incantation.

نَفَخَ aor. a. *To diffuse an odour, to blow (the wind).* نَفْخَة One single breath.

نَفَخَ aor. o. To blow with the mouth, breathe (with في). نَفْخَة A single blast.

نَفَدَ aor. a. To vanish, fail, to be exhausted. نَفَادٌ n.a. A failure, failing.

نَفَدَ aor. o. *To penetrate (as an arrow), to pass beyond or out of (with من).*

نَفَرَ aor. o. and i. *To run away through fright, to go forth to any business, as to war, at 9 v. 123 (with في).* People, a company of men not exceeding ten nor less than three. نَفْرٌ n.a. The act of running away, or being a fugitive; in the Korân it means the act of

flying from the truth. نَفِيرٌ A company or number of men taking part with any one, as in war.—مُسْتَنْفِرٌ part. act. X. f. One who takes to flight, fugitive.

نَفَسٌ To injure by casting an evil eye upon any one. نَفْسٌ fem. Plur. نُفُوسٌ and أَنْفُسٌ A soul, a living soul or person; as in Arabic there are no reflective personal pronouns, their place is partly supplied by the words أَنْفُسٌ, نَفْسٌ, etc., see D. S. Gr. T. 2, p. 286, et seq.; in this sense أَنْفُسُهُمْ and the rest must be translated himself, itself, themselves, etc.; بَعْرَنْفِسٌ 5 v. 35, “Without (his having slain) a soul,”—unless in case of retaliation or as a punishment for murder; نَفْسًا when used adverbially, as at 4 v. 3, means willingly, see طَابَ for طَبَنْفِسٌ 10 v. 16, “Of my own accord, at my own pleasure.”—إِذَا نَفَسَ 81 v. 18,

“By the dawn when it clears away the darkness by its breath.”—تَنَافَسٌ VI. To long for, aspire after. مُتَنَافِسٌ part. act. One who longs or aspires after.

نَفَشَ aor. o. *To pick or tease wool; to stray for food by night (with في).* مَنْفَوشٌ part. pass. Teased, carded.

نَفَعٌ aor. a. To be useful to, to profit; to avail (with عند). نَفْعٌ n.a. Use, utility, usefulness, profit. مَنَافِعٌ (2nd declension) plur. of مَنَفَعَةٌ An advantage, that which is useful or profitable.

نَفَقَ To be saleable; aor. a. and o. *To come out of its hole (a jerbea).* نَفْقَنْقٌ n.a. A hole, properly, in a place from whence there is another exit; the word occurs at 6 v. 35, and the meaning of the passage is as follows, “If thou art able to seek out for thyself a hole, so that thou

mayest enter into the bowels of the earth, etc., and bring them a sign (*then do so*);” the correlative proposition known as the جَوَابُ الْشَّرْطِ or answer to the condition being understood; D. S. Gr. T. 2, p. 611. نَفْقَةٌ Expenditure, that which any one expends.—III. To enter into its hole, to which there are generally ten or a dozen entrances (a jerboa), and hence, as it is said, to be a hypocrite in religion, professing to believe first one thing and then another. مُنَافِقٌ n.a. Hypocrisy. part. act. One who is a hypocrite in religion.—

أَنْفَقَ IV. To spend, expend one's substance (with acc. and فِي or مِنْ, also with عَلَى of pers.); this word is frequently used in the Korân to signify to expend one's substance in alms or other good works, and in this sense the accus. is occasionally understood, as at 2 v. 2. مُنْفِقٌ part. act. One who expends his substance in almsgiving and other good works. إِنْفَاقٌ n.a. The act of spending.

نَفْلٌ To give booty. Plur. أَنْتَالٌ Booty, spoils. نَافِلَةٌ A gift, a work of supererogation, as prayers over and above what are commanded, or a gift over and above what is asked.

نَفَّا aor. o. To remove, expel (with مِنْ).

نَفَّبَ aor. o. To dig through (a wall). نَفَّبٌ n.a. The act of digging through. نَقِيبٌ A captain or leader.—II. To pass or wander through, to search out (with فِي).

نَفَّذَ To liberate.—IV. To set free, deliver (with acc. and مِنْ), إِسْتَنْدَدَ X. To seek to deliver (with acc. and مِنْ).

نَفَرَ aor. o. To strike; Pass. نَفَرَ To be blown (a trumpet). نَفِيرٌ The groove in a date-stone; In the smallest matter. نَافُورٌ A trumpet.

نَقَصَ aor. o. To be deficient, to diminish, lessen; to cause a loss or deficiency as at 50 v. 4, مَا تَنْقُصُ أَرْضَهُمْ وَمِنْهُمْ “What part of them the earth consumes,” viz. their bodies; to fall short, fail or be wanting in anything (with double acc.), as at 9 v. 4. نَقْصٌ n.a. Loss, diminution. مَنْقُوشٌ part. pass. Diminished.

نَقْصٌ aor. o. and i. To make a crashing noise, to break or violate (a treaty), to untwist, as at 16 v. 94. نَقْصٌ n.a. The act of violating (a covenant).—أَنْقَصَ IV. To wring, as a load from getting loose on the back.

نَقْعَةٌ aor. a. To soak, raise a sound. نَقْعٌ n.a. Dust rising and floating in the air.

نَقْمٌ To devour; aor. i. To dislike, disapprove; وَمَا تَنَقَّمُوا إِلَّا أَنْ أَغْنَاهُمْ اللَّهُ 9 v. 75, “And their only reason for disliking (the plot to destroy Mohammad) was that God had enriched them, etc.”; to reject, take vengeance on (with مِنْ of pers.). إِنْتَقَمَ VIII. To take vengeance on (with مِنْ of pers.). إِنْتَقَامٌ n.a. Vengeance. مُنْتَقِمٌ part. act. One who takes vengeance, an avenger.

نَكَبَ aor. o. To turn aside (with عَنْ). مَنَاكِبُ part. act. One who turns aside. مَنَكِبٌ (2nd declension) plur. of مَنَكِبٌ A shoulder, a tract of country.

نَكَلَ 1st pers. plur. aor. cond. viii. f. of كَلَ for كَلَّ q.v.

نَكَتَ aor. o. and i. To untwist (a rope), break (a covenant), violate an oath; used both with and without an accusative. نَكَاتٌ Plur. The untwisted strands of a rope.

نَكَحَ aor. a. and i. To perforate; to marry a husband or wife. نِكَاحٌ n.a. Marriage.—أَنْكَحَ IV. To give in marriage (with ac<sup>n</sup>. of pers. given, as

at 24 v. 32, also of pers. to whom given, as نَمَّ aor. o. and i. *To spread calumnies.* نَمِيمٌ Calumny, slander.

اتَّسْتَنَكَهُ X. To wish to marry.  
نَكَدَ aor. o. *To croak with all his might* (a raven); and نَكَدَ aor. a. *To be wretched and miserable (life).* نَكَدَ Niggardly.

نَكَرَ aor. a. *To be ignorant of, to ignore, disavow, to feel a repugnance towards.* نَكَرَ and نَكَرَ Iniquitous, horrible, unknown, unheard of, as at 18 v. 86. نَكِيرٌ Denial, reprobation, chafage; نَكِيرٌ 22 v. 43, "How great was the change which I made in their condition;" نَكِيرٌ is here put Poeticè for D. S. Gr. T. 2, p. 497. أَنْكَرَ (2nd declension) comp. form, Most disagreeable.—نَكَرَ II. To transform (a thing) so that it cannot be recognized (with acc. and لِ of pers.).—أَنْكَرَ IV. *To be ignorant of, deny.* مُنْكِرٌ part. act. One who knows not, disavows, or denies. مُنْكِرٌ part. pass. Unknown, disallowed, unwarrantable, unlawful, the opposite to مَعْرُوفٌ, see 3 v. 100; denial, as at 22 v. 71.

نَكَسَ aor. o. *To turn down or upside down, as عَكَسٌ* 21 v. 66, *Lit.* "They were turned upside down upon their heads," meaning that they relapsed into idolatry. نَاكَسٌ part. act. One who bends down.—نَكَسَ II. *To cause one to bend or bow down.*

نَكَصَ عَكَسٌ aor. i. *To fall back, retreat, as عَقِبَ* 8 v. 50, *Lit.* "He retreated upon his two heels."

نَكَفَ aor. o. *To endure a shower of rain to the end, to wipe tears from off the face.* إِسْتَنَكَهُ X. To disdain (with أَنْ or عَنْ).

نَكَلَ aor. o. and i. *To retire; and نَكَلَ To take example.* أَنْكَلَ Plur. نَكَالٌ A fetter. نَكَالٌ An example, a punishment.—نَكِيلٌ n.a. II. f. The act of punishing or making an example.

نَمَّارٌ (2nd declension) plur. of نَمَّرٌ A cushion, prop. a pad placed upon a saddle; no verbal root.

نَمَلَ aor. o. *To malign.* نَمَلٌ generic noun, Ants. نَمَلٌ noun of unity, A single ant. أَنْمَلٌ (2nd declension) plur. of أَنْمَلٌ The tips of the fingers.

نَهَجَ aor. a. *To point out the way.* مِنْهَاجٌ A clear and open way.

نَهَرَ aor. a. *To cause (a stream) to flow, to repulse, reproach.* أَنْهَارٌ plur. of نَهَرٌ A river. نَهَرٌ A river. نَهَارٌ A day from dawn or from sunrise till sunset as opposed to night.

نَهَى aor. a. D. S. Gr. T. 1, p. 250, *To forbid, interdict, prohibit, hinder (with acc. or with acc. and عَنْ); also نَهَى aor. o. *To be intelligent;* لِتَنَاهِي أَنْ تَاهَى 79 v. 40, "He restrained his soul;" لِتَنَاهِي أَنْ أَعْبَدَ أَنْ is also used with أَنْ as أَنْ تَاهَى 6 v. 56, "I am forbidden to worship," (see أَنْ). نَاهِي for نَاهِي part. act. One who forbids.—نَاهِي VI. *To forbid one another (with عَنْ).* إِنْتَهَى VIII. *To refrain one's-self, to abstain, desist (used occasionally with عَنْ).* مُنْتَهَى noun of time or place, A fixed term, a terminus or limit; بِسَدْرَةِ الْمُنْتَهَى 53 v. 14, "The Lote-tree beyond which there is no passing," see مُنْتَهَى for مُنْتَهَى part. act. One who desists; Plur. مُنْتَهِيُونَ for مُنْتَهِيُونَ D. S. Gr. T. 1, p. 113.*

نَاهَى aor. o. *To rise with difficulty; to weigh down—a load (with بِ of pers.).*

نَاصَةٌ plur. of نَاصَةٌ, rt. نَاصَةٌ q.v.

أَنَابَ aor. o. *To supply the place of another.*—نـاب

IV. To repent and turn to God (with إِلَى).

مُنْبِت part. act. One who turns with repen-  
tance to God.

نـاح aor. o. *To lament.* نـوح proper name, Noah.

نـادَى 3rd pers. plur. pret. pass. of نـادَى iii. f. of  
نـادَا q.v.

نـار aor. o. *To shine.* نـار fem. Fire. نـور Light.—  
مُنْبِر part. act. IV. f. He or, that which gives  
light, enlightening.

نـاس aor. o. *To be shaken to and fro (anything  
hanging).* نـاس for أَنَاسٌ Men, people; a  
collective noun regarded as the plur. of إِنْسَانٌ  
A man, human being, rt. أَنَسَ q.v. It is said  
to embrace also the Genii and evil spirits, but  
I can recall no passage in the Korân where it  
is so employed.

نـاش aor. o. *To take, seize.*—نـاش VI. f. The  
act of taking or receiving, reception; وَأَنِي  
لَهُمْ آلتَنـاش وَمِنْ مَكَانٍ بَعِيدٍ  
34 v. 51, "And how  
should they receive (the faith) from a far dis-  
tant place?" i.e. beyond the grave.

نـاص aor. o. *To retreat, remain behind, fly.* منـاص  
Time or place of retreat.

نـاق aor. o. *To clean the flesh from fat.* نـاقه A  
she-camel.

نـال aor. o. *To bestow;* and aor. a. for نـول D. S.  
Gr. T. 1, p. 242, to grant (with acc. of pers.  
and بِ of thing), see نـيل.

نـام aor. o. *To win a sleeping match.* نـوم n.a. Sleep.  
نـائم part. act. One who sleeps. مـنـام Time or  
place of sleeping, a dream.

نـون The letter نـون, a fish; دُوْآتُونِ The Lord of the  
Fish, name of the Prophet Jonah.

نـوى aor. i. *To intend.* نـوى Intention, a date-stone.

نـال aor. i. and a. D. S. Gr. T. 1, p. 243, To obtain,  
get (with مـنْ); to attain, reach, be acceptable  
to (with acc. of pers.), as at 22 v. 38; it may  
occasionally be rendered by the Passive It  
is given, as 7 يَنَالُهُمْ نـصيـبُهُمْ مـنْ الـكـتاب  
"Their portion (of the good things of this life)  
shall be given them from (that which is written  
in) the Book of God's decrees." يـيل n.a. That  
which any one gets or receives; at 9 v. 121,  
the only place where it occurs, it must be  
taken in a bad sense, meaning death, imprison-  
ment, or other injury.

؛ and when preceded by kesra or by ي either  
quiescent after kesra or jazmated after fathâ,  
، an indeclinable affixed personal or possessive  
pronoun of 3rd pers. sing. masc.; when affixed  
to a verb or preposition as a personal pronoun  
it means him or it, and when to a noun as a  
possessive, his or its; This particle must not  
be confounded with ؎, which is occasionally  
found at the end of words in case of pause,

هـآءُ آلـسـكـوـت or هـآءُ آلـقـفـ ;  
see instances in the 69th chapter, at the 19th  
and some following verses.

هـا indeclinable affixed personal or possessive pro-  
noun of 3rd pers. sing. fem. Her, it, its, see ؎.

هـا is likewise an interjection, Lo! behold! ;  
it is occasionally prefixed to other words, as  
هـاتـا written also هـېـتا Here, هـاـذا or more  
commonly دـاـذا This, and other words, without

apparently adding much to their signification ; D. S. Gr. T. 1, pp. 441 and 536. تَأْوِمْ Take ye ! for هَاكْمْ كَ being changed into hamza ; هَا when thus followed by the affixed pronoun كَ has the sense of خَذْ Take ! the word occurs at 69 v. 19; see D. S. Gr. T. 1, p. 579.

- Bring ! produce ! Some doubt exists as to the derivation of this word ; according to De Sacy it stands for the Plur. Imperat. of the iii. f. of أَتَى To come, but it bears a meaning more in conformity with the iv. f. of that verb q.v. See also D. S. Gr. T. 1, p. 256.

هَاتَيْنِ هَاتَيْنِ oblique fem. dual of هَذَا q.v.

هَارُوت (2nd declension) Hâroot, name of a rebellious angel, see مَارُوت.

هَا وَمْ see هَا.

هَبَطَ aor. i. and o. To fall down, descend, come down (with مِنْ); to go down into (with acc.), as at 2 v. 58.

هَبَا aor. o. To be raised so as to float in the air (dust). دَهَّاءَ Dust floating in the air.

هَبَدَ To sleep, watch.—تَبَجَّدَ V. To watch (with بِ).

هَبَرَ aor. o. To separate one's-self from, break off an acquaintance with, leave off, abstain from, quit, leave alone; to rave deliriously, to talk nonsense. هَبَرَ n.a. The act of separating one's-self from another. هَبَرَ part. pass. Spoken in a wild and delirious manner.—هَاجَرَ III. To migrate (with إِلَى, also with فِي); to fly one's country, emigrate, become a refugee (with فِي), as 16 v. 43, i.e. "Those who have fled their country in pursuance of their duty to God, or for his sake," so also من يُهَاجِرُ فِي سَبِيلِ اللَّهِ 4 v. 101, "He who flies his country (walking)

in the path of God's religion." مَهَاجِرَ part. act. One who flies from his country, a refugee ; Those who fled from Mecca to avoid persecution on account of their religion.

هَبَحَ aor. a. To sleep.

هَدَّ aor. o. To break, demolish. هَدَّ n.a. Demolition ; هَدَّا In utter ruin.

هَدَمَ aor. i. To overturn.—هَدَمَ II. To demolish. هَدَمَ To coo (as a dove). هَدَمَ A Hoopoe.

هَدَى aor. i. To lead in the right way, direct aright (with double acc. or with acc. and لِ or إِلَى); to follow a right course ; هَدَانِ 6 v. 80, "He has directed me," for هَدَانِي D. S. Gr. T. 1, p. 118, and T. 2, p. 497. هَدَى n.a. A victim for sacrifice, an offering. هَدَى n.a. comm. gend. A direction, that which indicates the right way. هَدِيَةً A gift, offering. هَادِي part. act. One who directs, a director, guide. أَهَدَى (2nd declension) comp. form, One who is a better guide, or who follows a better direction.

لِ إِهَدَى VIII. To be directed aright (with لِ or إِلَى). مَهَدَى part. act. having like the verb a pass. signification, Guided aright, led into the right way.

هَدَانِ or هَذَا Fem. هَدَانِ or هَذَا Dual Fem. هَدَانِ or هَذَا oblique Fem. هَتَيْنِ or هَاتَيْنِ Plur. هَوَاءُ This, these ; a compound word consisting of the particle هَا Lo ! behold ! and the demonstrative pronoun ذَا. Note. According to the system of the Arab grammarians all the above words are considered indeclinable nouns, and totally independent of each other, see ذَا.

هَرَبَ aor. o. To fly, run away. هَرَبَ n.a. Flight.

هَرَبَ To walk with quick and trembling gait.—هَرَبَ

وَأَهْرَعَ IV. To make to go hastily (with إِلَى or على).

هَرُونٌ (2nd declension) Aaron.

بِ هَرَّ aor. o. To move, shake (with إِلَى of pers. and بِ, as at 19 v. 25).—إِنْتَزَ VIII. To stir one's-self, to be stirred or set in motion.

دَرَا aor. a. To break; and هَرِّي aor. a. To mock, ridicule. دَرُو n.a. A mockery, derision, ridicule, jest, laughing-stock.—إِسْتَهَرَ X. To mock, scoff, ridicule, laugh any one to scorn (with بِ part. act. One who scoffs).

هَرَلَ aor. o. To be thin; and هَرَلَ aor. a. To joke. هَرَلَ n.a. A joke.

هَرَمَ aor. i. To squeeze with the hand, to put to flight. هَرَمَ part. pass. Routed, put to flight.

هَشَّ aor. o. and i. To beat down leaves from a tree, as أَهْشَ 20 v. 19, "By means of it I beat down the leaves (as food) for my cattle."

هَشَّم aor. i. To break, especially anything dry or hollow. هَشِيم Dry sticks or stubble.

هَضَمَ aor. i. To break, injure, withhold that which is due; and هَضَمَ aor. a. To be thin and graceful.

هَضَمَ n.a. The withholding of that which is due. هَضِيم Thin and smooth, as the spathe of the Palm when distended with flowers.

هَطَعَ aor. a. To run forward with the eyes fixed in horror.—مُهْطَعٌ part. act. IV. f. One who hastens with fixed gaze or extended neck.

هَكَّدًا Thus, a word compounded of the particles هَا Behold, كَ As, and ذَا This.

هَلْ particle of interrogation, Whether? Is there? Does he? etc.

هَلْ To appear. هَلْلَةُ plur. of هَلْ A new moon, or according to some the moon during the first

and last two or three nights; at other times the moon is called قَمَرٌ أَهْلٌ IV. To invoke the name of God upon an animal in slaughtering it, as وَمَا أَهْلٌ بِهِ لِغَيْرِ اللَّهِ 2 v. 168, Lit. "That on which invocation has been made to any other than God;" since the only flesh that can be lawfully used for food is that on which at the time of slaughter the words بِاسْمِ اللَّهِ have been pronounced.

هَلْكَعَ Very impatient. هَلْكَعَ

هَلْكَ مَنْ هَلْكَ aor. a. and i. To perish, die, fall; it is sometimes found with عَنْ, as لِيَهْلِكَ مَنْ هَلْكَ عَنْ بَيْنَهُ 8 v. 44, "That he who perishes may perish in spite of clear evidence;" سُلْطَانِيَّةً 69 v. 29, "My power has fallen away from me." هَلْكَ هَالِكَ part. act. One who perishes.

هَلْكَةً Perdition. مَهْلِكَ Time or place of destruction.—أَهْلَكَ IV. To destroy, waste, cause to perish (with acc. and بِ). مَهْلِكَ part. act. One who destroys. مَهْلِكَ part. pass. Destroyed.

هَلْمَ Come! bring! an anomalous verb, D. S. Gr. T. 1, p. 546; it is found in the Korân only in the above form, as هَلْمٌ إِلَيْنَا 33 v. 18, "Come to us;" هَلْمٌ شَهْدَ آكُمْ 6 v. 151, "Bring forward your witnesses."

هَمْ or after kesra, etc. هَمْ see هَمْ an indeclinable pronoun of 3rd pers. masc. plur.; Fem. هُنْ or هُنَّ They; Dual هُمَا or هُمَّا They two; when used as an affix after a verb or preposition هَمْ etc. must be rendered Them, and when after a noun, Their. All the above words are properly speaking distinct and indeclinable; D. S. Gr. T. 1, p. 455.

هَمْ aor. o. To ponder anything in the mind, to meditate, think about, design, to be anxious

about (with أَنْ, also with بِ) ; to plot against, as وَهَمَتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ 40 v. 5, "And every nation has laid plots against their prophet."— هـ IV. To make anxious.

هـما or هـما, see هـم.

هـمَدَ aor. o. To be extinguished, lifeless. هـامِدَ part. act. Barren and lifeless.

هـمَرَ aor. i. and o. To impel, pour forth.— مُهـمَرَ part. act. VII. f. Pouring forth.

هـمَزَ aor. i. and o. To squeeze in the hand, to bite. هـمزَة comm. gend. A back-biter. هـمازَ A slanderer. هـمزَاتَ Evil suggestions of the Devil.

هـمَسَ To break, march all night without halting. هـمسَ n.a. A shuffling sound, properly, of camels' feet.

هـمَنَ no primitive form, To put anything in the girdle called هـيمَان. هـيمَان (2nd declension) proper name, Haman.

هـنَّ or هـنَّ They, them, their; an indeclinable pronoun of the 3rd pers. fem. plur., see هـم.

هـنَّا aor. a. o. and i. To anoint a camel with pitch, to be wholesome. هـنِيًّا May it be wholesome or profitable, much good may it do you; the accusative or adverbial form of هـنِي Wholesome, digestible, as فَكُلُوهُ هـنِيًّا مَرِيًّا 4 v. 3, Literally, "Then eat it with easy digestion and wholesomeness," a figurative expression meaning "Take it and make use of it to your profit and advantage."

هـنَالِكَ There, in that place, composed of هـنا Here, with the affix لِكَ, in the same way as from the pronoun ذـا is formed the word ذـلِكَ or ذـالِكَ. D. S. Gr. T. 1, p. 513.

هـنَـا for هـاهـنـا Here, composed of هـا Behold! and هــا Here, in this place.

هـوَ He, it, an indeclinable personal pronoun of the third pers. sing. masc.

هـاَرَ aor. o. To return to one's duty (with إِلَى); to become a Jew. هـودَ Hood, name of a prophet said to have been sent to the tribe of 'Ad; the Jews, generic noun, same as يَهُودَ q.v.

هـارَ aor. o. To fall to ruin. هـارَ Weak, infirm, tottering.— إِنْهَارَ VII. To fall in ruin, tumble to pieces (with بِ).

هـولَادَ These; an indeclinable pronoun used as the plural of هـذا, and composed of هـا and دَلَّ q.v. aor. o. To be light, vile, despicable, quiet. هـونَ n.a. Meekness, quietness, modesty. هـونَ n.a. Contempt, ignominy. هـلَيْنَ Light, easy. هـونَ (2nd declension) comp. form, More or most easy.— أَهَانَ IV. To despise, render contemptible. مُهـمَنَ part. act. That which renders contemptible, ignominious, shameful. مُهـمانَ part. pass. Despised, rendered contemptible.

هـوى aor. i. To fall, to stoop as a bird to its prey, also to rise; هـوى aor. a. To love, desire; وَآلَحْجَمَ إِذَا هـوى 53 v. 1, by some interpreted "By the stars when they set," and by others فَاجْعَلْ أَفْئِدَةً مِنَ الْأَنْسَاسِ "when they rise;" تَهْبِي إِلَيْهِمْ 14 v. 40, "Make the hearts of some men to be well inclined towards them;" to blow away as the wind (with بِ), see 22 v. 32. هـوى Plur. أَهـوى Desire, will, lust, inclination. هـلَيْنَ Void. هـلَيْنَ The lowest pit of Hell.— أَهـوى IV. To overthrow.— إِنْتَهَى I. To infatuate.

هـى She, it, an indeclinable personal pronoun of the 3rd pers. fem. sing.

هـاءَ aor. a. and i. To be prepared. هـيَةَ Form, figure.— هـيَهَ II. To dispose aright (with acc. and لِ of pers.).

**هیت** an anomalous verb used with the preposition لِ, as هیت لَكَ 12 v. 23, "Come!" It is spelt in a variety of ways, as هیت, هیت, هیت, etc., D. S. Gr. T. 1, p. 546.

**هایج** aor. i. To be raised or excited, as dust, anger, etc., to wither.

**هال** aor. i. To pour out. هیل Poured out.

**هام** aor. i. To be captivated by love, to wander abroad like one distracted (with فی). هیم plur. of هیما A female camel raging with thirst from disease.

**هیمن** quadriliteral verb, *To say Amen! to keep anything safe.* مهیمن part. act. That which preserves anything safe (with علی), as مهیمنا علیه 5 v. 52, "Preserving it (the Scripture) safe from change or corruption;" الْمُهَمَّنُ The Guardian, a name of God.

**هیبات** an anomalous verb used like هیت with the preposition لِ, as هیبات لِمَا تُعَذِّبُونَ 23 v. 38, "Away with that which ye are threatened with;" it is equivalent to بَعْدَ, the Preterite being used for the Optative, D. S. Gr. T. 1, p. 545, but there are sundry ways of spelling it.

## و

, an inseparable prefixed conjunction, And, also, but, whilst; when meaning together with it is said to govern the accus., thus it is that some at 2 v. 33 read حسکنْ أنت و زوجك آجئه "Do thou inhabit the garden together with thy wife;" however the nominative both here and in similar passages would seem to be preferred ; وْ is also used in forms of oaths, and then governs the genitive, as ذورت 51 v. 23, "Then by the Lord of heaven and earth." For the difference between وْ and فْ see D. S. Gr. T. 1, p. 555. امر و انبروا see امر.

**واند** aor. يَمْدُد To bury alive. ممودة fem. part. pass. (A damsel) buried alive.

**وال** aor. i. To fly for refuge. موئل A refuge.

**وثر** aor. i. To stand still; and وَثَرْ To have much hair or wool. اوئار plur. of وَثَرْ Soft camel's-hair or felt.

**ويق** aor. يَوْقِنْ To perish. مويق and وَقَنْ aor. يَقْنِي. وَقَنْ

A place of destruction.—**أوبق** IV. To destroy, cause to perish.

**وابل** aor. يَبْلُ To pursue eagerly, pour forth rain in large drops ; and وَبَلْ aor. o. To be heavy and unwholesome, as air, food, etc. وَبَلْ A heavy shower of rain. وَبَلْ Gravity, grievousness, heinousness. وَبَلْ A heavy blow, chastisement.

**وتند** aor. يَتَدْ أوتاد plur. of فرعون دُو آوتاد 38 v. 11, "Pharaoh lord of the stakes," either because his kingdom was firmly established, as a tent when secured by stakes and pegs, or because he was in the habit of fastening the hands and feet of his victims to pickets driven into the ground.

**وتر** aor. يَتَرْ To hate, defraud any one of a thing (with double acc.). وَتَرْ n.a. Single; for the meaning of the words وَلَشْفَعْ وَلَوْتَرْ 89 v. 2, see شفع.

وَتَنٌ aor. يَتَنُّ To injure any one in the <sup>وَتَنٌ</sup> or aorta, the large artery which rises from the upper part of the heart.

وَتَاقٌ aor. يَتَقُّنُ To confide or trust in any one. A bond, that with which anything is tied or bound. وَتَقٌّ fem. of وَتَقٌّ comp. form, Very firm. مَوْتَاقٌ A compact, bond. مِيَتَاقٌ A covenant, treaty.—III. To enter into a compact or treaty with any one (with acc. of pers. and ب.). IV. To bind, draw tight. وَتَقٌّ Plur. أَوْتَانٌ An idol; the verbal root is not found in the primitive form.

وَجَبٌ aor. يَجِبُ To be necessary, to fall down dead, as فَادًا وَجَبَتْ جُنُوبُهَا 22 v. 37, "And when they—*Lit.* their sides—have fallen dead." وَجَدٌ aor. يَجِدُ To find, perceive. وَجَدٌ n.a. Competence, means, as مِنْ وَجِدْكُمْ 65 v. 6, "According to your means."

وَجَسٌ To entertain fear.—أَوْجَسٌ IV. To conceive in the mind (with acc. and دُنٌ), as وَأَوْجَسَ دُنٌ خِيفَةً 11 v. 73, "And he conceived a fear of them."

وَجَفٌ aor. يَجِفُ To be agitated. وَجَفٌ part. act. Palpitating.—أَوْجَفٌ IV. To make a horse or camel move briskly with a bounding pace. وَجَلٌ aor. يَوْجَلُ To fear. وَجَلٌ Afraid, smitten with fear.

وَجَهٌ aor. يَجِهُ To strike in the face. وَجَهٌ Plur. وَجُوهٌ A face, countenance, favour, honour, sake, as لِوَجْهِ اللَّهِ 76 v. 9, "For the sake of God;" a beginning, as 3 وَجَهَ الْشَّارِ 3 v. 65, "In the early part of the day;" intention, as 5 أَنْ يَأْتُوا بِالْشَّهَادَةِ عَلَى وَجْهِهَا 5 v. 107, "That they should bear testimony in accordance with its true meaning or intention;" essence, being,

substance, as كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ 28 v. 88, "Everything shall perish except himself, *Lit.* his essence; see D. S. Gr. T. 2, p. 404, so also at 2 v. 106, H. مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ إِنَّهُمْ يَنْتَلِبُونَ عَلَى وَجْهِهِ 22 v. 11, "He becomes a pervert," *Lit.* "He is turned upon himself;" may also be rendered "according to his manner or way." وَجَهَهُ A tract. وَجِيهٌ Honourable, held in high repute.—وَجَهَهُ II. To turn, direct (with acc. and لِ). وَجَهَهُ—V. To proceed (with تَقَدِّمٌ and name of place).

وَحْدٌ aor. يَجِدُ To be one, alone, unique. وَحْدٌ n.a. Alone; وَحْدَهُ He or him alone, by himself; This word وَحْدَهُ when followed by an affixed pronoun is to be regarded as an adverbial expression and indeclinable, D. S. Gr. T. 1, p. 512, and T. 2, p. 291, note. وَاحِدٌ One, single. وَجِيدٌ Alone.—وَجِيدٌ n.a. II. f. The worship of one God, belief in the Unity of the Godhead.

وَحْشٌ aor. يَجِشُ To throw away (arms, etc.) in flight. وَحْشٌ plur. of وَحْشٌ Wild beasts.

وَحْيٌ aor. يَجِيَّ To indicate, reveal. وَحْيٌ n.a. A revelation, *Yāsīnā* وَحْيَنَا 11 v. 39, "Under our inspection, and according to our revelation."—إِلَيْيِنِي أَوْحَى IV. To reveal (with acc. and لِ), or, also with فِي and أَنْ, to make signs (with فِي of pers. and أَنْ), thus at 19 v. 12, نَأَوْحِي إِلَيْهِمْ أَنْ سَيَخْوَتُوا "And he made signs to them (as though he would say) praise God;" see أَنْ; to inspire, speak by inspiration or revelation (with إِلَيْيِنِي and أَنْ); to suggest (with acc. and إِلَيْيِنِي), as at 6 v. 112; also with إِلَيْيِنِي of pers. and لِ with subjunctive, as at 6 v. 121.

وَدَّ aor. a. *To love, desire, wish (with acc. or with لَوْ, or أَنْ, or لَوْ أَنْ).* وَدَّ n.a. Wadd, name of an Idol worshipped originally by the antediluvians, and subsequently by the Pagan Arabs. وَدَّ n.a. Love. وَدَّ Loving. مَوَدَّةٌ n.a. Love, affection, friendship.—وَادَّ III. To love.

وَدَعَ aor. يَدْعُ *To place, leave, used only in the aor. and imperat.; imperat. يَدْعُ Leave alone, permit, take no notice of.*—وَدَعَ II. To leave.—مَسْتَوْدَعٌ noun of time and place X. f. A place of deposit, as the womb or the grave.

وَدَقَّ aor. يَدْقُ *To drop rain.* وَدَقَّ n.a. Rain.

وَدَى aor. يَدِى *To pay a fine as expiation for man-slaughter.* وَادَى for وَادِى, and with the article آلَوَادَ Poetic for آلَادِى, see D. S. Gr. T. 2, p. 497; Plur. أَوْدِيَةٌ A valley, channel of a river, a river. دِيَةٌ A fine to be paid for man-slaughter, as فِدِيَةٌ مُسْلَمَةٌ 4 v. 94, "Then let a fine be given."

وَدَرَ aor. يَدْرُ *To fall upon, wound;* aor. يَدْرُ not used in the preterite; Imperat. نَذِرُ *To leave, let, forsake, let go (with acc. and عَلَى or فِي, or with acc. and لِ followed by the aorist subjunctive); it is also used with وَمِنْ as* 74 v. 11, "Let me alone with him whom I have created;" 12 v. 47, "Leave it."

وَرَثَ aor. يَرِثُ *To be heir to any one (with acc. of pers. or مِنْ); to inherit.* وَرَثَ Plur. وَرَثَةٌ part. act. One who inherits, an heir. تُرَاثَةٌ Inheritance.—أَوْرَثَ IV. To constitute one heir of anything, to give for an inheritance (with double acc.).

وَرَدَ aor. يَرِدُ *To be present, arrive at, properly, at*

water, to drink thereof; to go down into. وَرَدَ A place of descent, an approach, especially to water for the purpose of drinking, thus 19 v. 89, "And we will drive the wicked into Hell, as cattle are driven to water." وَارَدَ part. act. One who goes down (with لِ); one who goes before a caravan to draw water, one who is present at. وَرَدَةٌ fem. of وَرَدَ A rose, rosy. وَرِيدَ The jugular vein. مَوْرُودٌ part. pass. Descended into, arrived at.—أَوْرَدَ IV. To lead one into (with double acc.).

وَرَقَّ aor. يَرِقُ *To put forth leaves.* وَرَقٌ collective noun, Leaves. وَرَقَةٌ A single leaf. وَرِقَّ Money.

وَرَى aor. يَرِى *To eat away the interior of the body (matter).* وَرَاءٌ That which is behind. وَرَاءٌ Behind, before, beyond, beside or except is never found in the Korân without a complement either expressed or understood, see D. S.

Gr. T. 2, p. 152; 4 v. 28, "Whatever is beside this," or "all with this exception;" 45 v. 9, may be rendered either "Before them," or "behind them."—أَوْرَى—وَارَى III. To hide (with acc. and عَنْ) IV. To strike fire. مُورِيَةٌ fem. part. act. One

who strikes fire.—تُواَرَى VI. To be hidden, hide one's-self (with بِ or مِنْ); at 38 v. 31 the word تُواَرَتْ is used with an ellipse of the nominative, آلسَّمَسُ being understood; D. S. Gr. T. 2, p. 451.

وَزَرَ aor. يَرِزُ *To bear, carry (a burthen).* وَزَرُّ Plur. أَوْزَارَ n.a. A burthen, heavy weight, load; at 47 v. 5 it means "Arms, or other burthens imposed by war." زَرَ An inaccessible mountain, and hence a place of refuge. وَازَرَ part.

act. One who bears a burthen. وزیر A counsellor or minister who bears the burthen of state, commonly spelt and pronounced Vizier.

وزع aor. To keep back, keep (men) in their ranks while marching.—أوزع IV. To incite, put into the mind, instigate, inspire (with acc. and آن).

وزن aor. Imperat. زن يزن وزن To weigh (with ب); to weigh out for any one (with acc. of pers.). وزن n.a. A weighing, weight. موزون part. pass. Evenly and equally balanced, that which has its weights evenly adjusted. ميزان Plur. موازين (2nd declension) A balance; at 101 v. 5 and 6 موازينة may be rendered "The measure of his good works."

وسط aor. يسط To be in the midst, penetrate into the midst of. سط The middle, middle; أمة سط 2 v. 137 must, according to the commentators, be rendered "A nation who have hit the golden mean or *juste milieu*." وسط Fem. وسط comp. form, The middle, the more worthy, as at 68 v. 28; 5 v. 91, "Of the middling or ordinary kind of food which ye provide for your families."

واسع aor. يسع To be ample, to take in, embrace, comprehend. واسع Means, ability to perform a thing. واسع One who or that which is ample, extensive, one who comprehends; as an attribute of God it means the Omnipresent or Omniscient, He whose mercy is over all his works. مُواسع n.a. Plenty, opulence.—واسع part. act. IV. f. One who enlarges, or makes of large extent, one who is in easy circumstances.

وشق aor. يشق To gather together (in one herd).—إنسق VIII. To be complete or in perfect order, as the moon at the full.

وايس Devout, religious. وسیلة Close proximity; no verbal root in the primitive form.

مترسم.—(على) aor. يسم To brand (with acc. and وسم part. act. V. f. One who knows a thing by its outward signs, intelligent.

وسن aor. يومن To be buried in sleep. سنه Sleep, slumber, drowsiness.

وسوس quadriliteral; aor. يومن To whisper evil, make evil suggestions (with ب, إل, or إل of pers. or with فی). آلوسوس The Tempter, Satan.

شيه aor. يشي To paint cloth. An admixture of colour (in an animal); thus 2 v. 66 means "She is of a whole colour."

واسع aor. يصب To be perpetual. واصب part. act. Lasting; واصبا For ever.

وسيد aor. يصي To weave. وصيده A threshold.

وصف aor. يصف To describe, assert. وصف n.a. Description, act of attributing or ascribing.

وصل aor. يصل To join; to come to, arrive at, reach, attain unto (with إل). وصيلة Waṣela, a she camel or ewe, concerning which the Pagan Arabs were wont to observe certain superstitions in honour of their idols; see Sale's Koran, Preliminary Discourse, p. 172.—وصل II. To cause to reach (with acc. and ل of pers.).

وصي aor. يصي To join together. وصية A mandate, command, testament, legacy; the accusative وصية at 2 v. 241 and 4 v. 16 must be regarded as an elliptical expression equivalent to هذا "This is a Law;" D. S. Gr. T. 2, p. 83; من بعد وصية يوصى بها 4 v. 12, "After (the payment of) any legacy which he may have bequeathed."—وصى, II. To enjoin, command (with acc. of pers. and ب, or with acc. and

(أَنْ) تَوْصِيَةً n.a. A testamentary disposition—of property.—أَوْصَى IV. To order, command (with acc. of pers. and بِ or فِي); to bequeath (with بِ). مُوصَى for مُوصَى part. act. A testator.—تَوَاصَى VI. To give one another a command, to enjoin or recommend to one another (with بِ).

وَضَعَ aor. يَضَعُ To put, place, lay down, lay aside, fix, bring forth a child; to put off, remove (with acc. and عَنْ); to appoint (with لِ); رَوْضَةً آلِ الْكِتَابَ 18 v. 47, "And the Book (of the account of each man's actions) shall be put (into his hands); " at 39 v. 69 these words would seem rather to refer to the Book of God's decrees, which "shall be laid open" on the day of Judgment. مَوَاضِعُ (2nd declension) plur. of مَوْضِعٌ A place; at 4 v. 48 مَوَاضِعُ may be rendered "The true meanings (of words)." أَوْفَعَ part. pass. Placed.—مَوْضِعٌ مَوْضِعٌ part. pass. Placed. IV. To drive (a camel) quickly, as 9 v. 47, "And they would have driven about your camels,"—worrying them by constantly passing in and out among them.

وَضَنَ aor. يَضْنُ To plait or fold a thing with one part over another. مَوْضُونٌ part. pass. Interwoven (with gold and precious stones).

وَطَى aor. يَطَأُ To tread, trample on, as at 48 v. 25; on referring to this passage the reader will observe a notable instance of the ellipse of the correlative proposition or جَوَابٌ لِشَرْطٍ after لَمْ, D. S. Gr. T. 2, p. 420; the hiatus is supplied by Beidawee as follows, لَمَّا كَفَ أَيْدِيكُمْ بَطَأَ عَنْهُمْ، see v. 24. بَطَأً n.a. properly, The act of trampling on; at 73 v. 6 the words أَشَدَّ وَطَأً may perhaps be translated "More capable of, or fitted for earnest devotion," or "for keeping

down all impure and unbecoming thoughts." مَوْطَلٌ A step.—وَاطَّا III. To make to agree, or render equal—in number, etc.

وَطَرٌ A thing necessary to be done; no verbal root. مَوَاطِنٌ To remain in a place. aor. يَطِنُ (2nd declension) plur. of مَوْطَنٌ A battle-field.

وَعَدَ aor. يَعْدُ To predict, promise, threaten (with double acc. or with acc. of pers. and لِ followed by energetic aorist, also with acc. of pers. and أَنْ); to make any one a promise (with acc. of pers.). وَعَدَ, n.a. A promise, threat, prediction; 4 v. 121, The ellipse is thus explained by Beidawee, وَعَدَهُ وَعَدًا، وَحَقَّ نَلْكَ حَقًا, see D. S. Gr. T. 2, p. 85. وَعَدَهُ وَعَدَةً، مَوْعِدٌ, or وَعِيدٌ Threatening, a threat. مَوْعِدٌ، مَوْعِدٌ A promise; time or place of the fulfilment of a prediction, promise, or threat; an appointment for a meeting. مَوْعِدٌ part. pass. Predicted, promised.—وَاعَدَ III. To appoint a fixed time or place for any one (with double acc.); to plight faith to any one (with acc. of pers.)—تَوَاعَدَ VI. To make a mutual appointment.

وَعَظَ aor. يَعْظُمُ Imperat. عَظِّ To warn, admonish (with acc. of pers. and بِ of thing, or with أَنْ meaning Lest or that not); to advise (with acc. of pers., بِ, of thing, and أَنْ that). وَاعْظَ part. act. One who warns. مَوْعِظَةً A warning, an admonition.

وَعَى aor. يَعْيَى To collect, retain in the memory. أَوْعِيَةً Plur. وَعَى A locker, box, vessel or bag, where anything is stowed away. وَاعِيَةً fem. part. act. That which retains in the memory.—أَوْعَى IV. To be miserly, to secrete or hoard—properly, in a وَعَى; at 84 v. 23 it means to "secrete in the breast."

وَفَدَ aor. يَعْدُ To come, as an ambassador into the presence of a king. وَفَدَ n.a. The act of coming into the presence of Royalty.

وَفَرَّ aor. يَفِرُ To be plentiful. مَوْفُورٌ part. pass. Full, ample.

وَفَضَّ aor. يَفْضُ To run.—أَوْفَسَ IV. To hasten (with إِلَى).

وَفَقَّ aor. يَفْقُنْ To find a thing to be fitting.—II. To cause an agreement or reconciliation between two parties (with بَيْنَ). تَوْنِيشَ n.a. Reconciliation, success, prosperity, accomplishment of one's wishes.—وَفَاقَ n.a. III. f. The act of suiting, becoming; 78 v. 26, جَزَاءً وَفَاقًا 7 v. 18, دَا وَفَاقِ "A fitting reward."

وَفَى aor. يَبِى For أَوْفَى comp. form, Most complete or perfect, more strict in the performance of a covenant.—وَفَى II. To fulfil an engagement, pay or repay (a debt) in full (with double acc.); to recompense fully for anything (with إِلَى of pers. and acc. of thing, or with double acc.); thus, 11 v. 11 وَإِنْ كَلَّا لَمَّا يُوقِنُهُمْ رَبَكَ أَعْمَالَهُمْ "And indeed unto every one thy Lord will surely give the full reward of his works;" there are several ways of explaining the pleonasm with which this sentence appears to be encumbered; according to one لَمَّا should be spelt لَمَّا meaning جَمِيعًا, see also D. S.

Gr. T. 1, p. 540, note. مُوفٌ for مُوْفٍ part. act. One who pays in full.—أَوْفَى IV. To fulfil or perform—a covenant—(with acc. or with بِ); to give full measure (with acc. and لِ of pers.). تَوْفِى for مُوفٍ part. act. One who fulfills (his covenant).—V. To receive or take to one's-self, as God receives the soul of

one who dies; to take the life of any one (with acc.); In the Passive, To be received by God, an euphemism for to die. مُتَوَفٍ for مُتَوَفِّى part. act. He who receives the soul, or takes away the life.—إِسْتَوْفَى X. To take full measure, demand full payment.

وَقَبَ aor. يَقْبُ To enter, to overspread,—as darkness,—to be eclipsed (the moon).

وَقَتَ To appoint a fixed time. وقت n.a. Time; 7 v. 186, "To define its fixed time." لَوْقَتْهَا مَوَاقِيتُ Plur. مَوَاقِيتُ (2nd declension) A fixed or stated time or period, time or place of appointment. مَوْفُوتٌ part. pass. That of which the time is defined.

وَقَدَ aor. يَقْدُ IV. To set fire to, kindle (with acc. and لِ or مِنْ); also with وَمَمَا يُقْدُونَ عَلَيْهِ فِي آثَارِ... زَدَ 13 v. 18, "And from that (ore) which they ignite in the fire . . . there comes a scum like unto it," i.e. like froth. مُوْقَدٌ part. pass. Kindled.—إِسْتَوْقَدَ X. To light (a fire).

وَقَذَ aor. يَقْذُ part. pass. Killed by a blow from a club.

وَقَرَ aor. يَقْرُ To weigh down, make deaf; to sit quiet (with قِرْنٍ); قِرْنٍ Sit quiet! fem. plur. imperat.; see قَرَ n.a. Deafness. قَرَّ A heavy burthen. وَقَارُ Kindness and long-suffering.—وَقَرَ II. To revere.

وَقَعَ aor. يَقْعُ To fall, befall, fall upon (with عَلَى and مِنْ); to be incumbent upon (with عَلَى); to come to pass, to be confirmed, as at 7 v. 115; to fall down into (with لِ). وَاقْعَ That which comes to pass; آلَوَاقَةُ That which will surely come to pass, the inevitable Day of

Judgment. وَقْعَةٌ noun of unity, A coming to  
pass. مَوْاقِعُ (2nd declension) plur. of  
The time or place of falling.—مَوْاقِعُ part. act.  
III. f. One who falls into (with acc.).—أَوْقَعَ  
IV. To bring about, excite—enmity—(with  
يَنِينَ).

وقف aor. يَقْفَ Imperat. قُفْ To stand, make to stand, as 37 v. 24, "And make them to stand (before the Judgment seat of God); " so also with at 6 v. 30. مَوْقُوفٌ part. pass. Made to stand (with عندَ).

وَقَى aor. يَقْى Imperat. قِى To keep, preserve; to defend, keep one safe from (with double acc.). وَاقِى for وَاقِى part. act. One who keeps safe, a defender, protector. تَقَى Devout, see تَقَى Fear, and تَقَرِى (2nd declension) Fear of God, reverence, piety, are irregular nouns of action (D. S. Gr. T. 1, p. 293) thought by some to be derived from the viii. f., see تَقَى ; the words آتَاهُمْ تَقَرَّاهمْ 47 v. 19 are by some explained, "And he shall show them what to fear or avoid;" by others, "He will give them (the reward of) their piety."—إِنْقَى VIII. To take heed to one's-self, to fear; also to fear God, to be devout. يَتَقَعُ is found in some copies for يَتَقَنُ at 24 v. 51, but this must be regarded as a license; some read يَتَقَنَّةٌ, D. S. Gr. T. 1, p. 252 ; فَاتَّقُونَ 2 v. 38 before a pause, for فَاتَّقُونِي "Fear me!" D. S. Gr. T. 2, p. 497. مُتَقَنِّى for مُتَقَنٌ Plur. مُتَقَنُونَ part. act. One who fears God, devout.

وَكَى To take up a burthen.—تَوَكِى V. To lean (with على). (عَلَى) VIII. To recline (with على). مُتَكَنٌ part. act. Reclining (with في and على). مُتَكَنٌ A place where any one reclines, a day couch or "Triclinium," and hence a banquet.

وَكَدْ aor. يَكِدْ To stand still.—تَوْكِيدٌ n.a. II. f. Confirmation, ratification.

وَكَرْ aor. يَكِرْ To strike with the fist.

وَكَلْ aor. يَكِلْ To commit anything into another's keeping. وَكِيلٌ One who takes care of anything for another, the guardian of one's interests, a patron, administrator, disposer of affairs, the witness to a bargain ; وَكَفَى بِاللَّهِ 4 v. 83, "And God is all sufficient as a guardian," see بِ—وَكَلْ II. To appoint one keeper or guardian over, or entrust one with the care of anything (with acc. of pers. and بِ of thing).—تَوَكِلٌ V. To put trust in any one, and especially in God (with على). مُتَوَكِّلٌ part. act. One who puts his trust in another.

وَكَثْ aor. يَلْكُثْ To diminish, defraud one of anything (with acc. of pers. and thing).

وَكَحْ aor. يَلْكِحْ (في) ولِيَجَةً An intimate friend.—أَوْلَاجٌ IV. To cause to enter (with acc. and في).

وَلَدْ aor. يَلْدُدْ To bring forth, or beget offspring ; Pass. ولَدْ To be born. ولَدْ sing. and plur. Issue, offspring, a child, a son ; Plur. أَوْلَادٌ Children. ولَدْ part. act. One who begets, a parent, a father, and ولِدَةٌ A mother ; Dual آتَلَادَانِ The parents, father and mother ; ولِدَانِ 14 v. 42, "And to both my parents;" D. S. Gr. T. 1, p. 459. ولِدَانِ Plur. ولِدَانِ A child, youth. مَوْلُودٌ part. pass. One who is born, a child ; مَوْلُودٌ One to whom a child is born, a father.

وَلَى aor. يَلِى To be very near to any one, either as kindred or neighbours (with acc.). ولَى for ولَى part. act. One who guards over the public safety. ولَى Plur. أَوْلَادٌ (2nd declension)

Near, a friend, patron, benefactor, helper, protector; at 2 v. 282 وَلِيْهُ would seem to have nearly the same meaning as كَيْلُهُ q.v.; at 27 v. 50 it refers to the avenger of blood, who, as mentioned at 17 v. 35, is to be the heir or next of kin; at 19 v. 5 وَلِيَا may be rendered "Heir apparent," or "next of kin," so also at 8 v. 73; the passage at 17 v. 111 is explained under the word دُلْ q.v. وَلَيْهُ n.a. Help, the act of taking as a friend, or appointing as heir, as مَا لَكُمْ مِنْ وَلَيْتُمْ مِنْ شَيْءٍ 8 v. 73, where the meaning would seem to be, "It is in no wise right for you to appoint them as your heirs." أَوْلَى for أَوْلَى (2nd declension); Dual أَوْلَيَانِ comp. form, Nearer, more or most near of kin, more worthy, more proper, nearest (with بِ and لِ); أَوْلَى لَكَ, see iv. f. مَوَالَى Plur. (2nd declension) A lord, companion, protector, a patron or client; a master or servant; at 44 v. 41 it is found with both these meanings, or it may in both instances be rendered partner; one nearly related by blood, as at 4 v. 37, or a nephew, as at 19 v. 5; هَيَ مَوَالُكُمْ 57 v. 14, "It is the proper place for you," or "a place nigh unto you," مَوَالَى being here considered as a noun of place, D. S. Gr. T. 1, p. 302.— دَلْ II. To retreat, turn the back (with إِلَى or عَلَى أَذْبَارِهِمْ أَلَادَبَارَ or وَسْنَى); it is sometimes found with a double acc., thus 8 v. 16, "And he who turns his back unto them on that day;" to cause to turn towards (with double acc.); to turn away (with acc. and عَنْ); to turn—one's face—towards (with double acc.); to set one over, or give one authority over (with double

acc.); نُولِهِ مَا تَوَلَّى 4 v. 115, "We will put it into his power to follow the bent of his inclination." مُولَى for مُولَى part. act. He who causes one to turn towards a thing; thus, كَلَّ أَمْمَةً هُوَ مُولَيهَا 2 v. 143, "It is He—God—who turns (them) towards it;" the other acc. كَلَّ أَمْمَةً أَوْلَى IV. To cause to draw nigh; 75 v. 34, "Woe unto thee!" Lit. "May He—God—cause (evil) to draw nigh unto thee," or "May it—evil—draw nigh unto thee," the preterite being here used for the optative; D. S. Gr. T. 1, p. 169.— تَوَلَّ V. To turn back, turn one's back; to retire (with إِلَى); to turn away (with عَنْ); to adopt or choose any one—as a friend —(with acc. of pers.), as at 5 v. 61; to take upon one's-self, as وَلَذِي تَوَلَّ 24 v. 11, "And he who hath taken upon himself to aggravate it;" to be put in authority, as at 47 v. 24; Instances are not uncommon in which the تَ of the second person aorist is omitted, as تَوَلُوا for تَوَلُّوا 11 v. 3, see D. S. Gr. T. 1, p. 221.

كَارَ وَلِيكُوتَا And verily he shall be, see كَارَ.

(فِي) وَنَى aor. يَنِى. وَنَى To be slack or negligent (with وَنَى).

هَبَّ aor. يَهَبُ Imperat. هَبَّ To give, bestow; to restore, as at 38 v. 42 (with acc. and لِ). وَهَابَ A free and liberal giver; وَهَابَ An epithet of the Deity.

وَهَاجَ aor. يَهَاجُ Brightly burning.

وَهَنَ aor. يَهَنُ To be weak, faint, infirm, languid, remiss (with وَهَنَ). (فِي) وَهَنَ Weakness, faintness; 31 v. 18, "With weakness upon weakness." أَوْهَنُ (2nd declension) comp. form, Weakest.— مُوْهَنُ part. act. IV. f. One who makes weak.

وَهَىٰ aor. يَبْرُىءُ To be torn. وَاهِيَةٌ Fem. part. act.  
Torn, rent.

وَى an interjection regarded by some as an abbreviation of وَيْلٌ q.v.; it takes the affix ك of the second person, and may then be translated Woe unto thee! In some copies we find وَيْكَانَ as one word, in which case it may be considered as composed of the interjection وَى Oh! or Ah! and كَانَ As if; according to some is equivalent to إَعْلَمْ Know, an interpretation

which it may well bear at 28 v. 82, where it occurs; see D. S. Gr. T. 1, p. 580.

وَيلٌ A great misfortune, woe; no verbal root; this word is commonly employed as an interjection with لِ, as فَوَيْلٌ لَهُمْ 2 v. 73, "Then woe to them," or with an affixed pronoun as وَيْلَكَ 46 v. 16, "(They say) Alas for thee! Believe." (وَيْلَتِي) for وَيْلَهُ Shame, as يَا وَيْلَتِي 11 v. 75, "Alas my shame!" D. S. Gr. T. 2, p. 90, note.

## ی

ا affix of the first person singular, Me, my, frequently spelt and pronounced ای ; when affixed to a verb it is written ای ; it is not unfrequently omitted as رَبِّ for رَبَّ for ایْتَنُونِ etc., D. S. Gr. T. 1, p. 457 *et seq.*

ا O ! a vocative particle governing the nominative and accus. cases, D. S. Gr. T. 2, p. 89.  
ایْتَلِ see ایْتَلِ viii. f. of ایْلَ.

ا (2nd declension) Gog, name of a tribe of barbarians near the Caspian Sea, v. مَاجُوْجُ.  
ایْسَاسُ aor. سَيَّاسُ D. S. Gr. T. 1, p. 240, To despair (with مِنْ); at 13 v. 30 it is used with آنْ, and is there generally understood to mean to know. ایْسَاسُ یوسُ Despairing, desperate.— ایْسَاسُ X. To reject all hope, despair (with مِنْ).

ا collective noun, Rubies; a word of Persian origin.

ا aor. cond. of آنیٰ q.v.

ا aor. سَيَّسُ To be dry. سَيَّسٌ n.a. Dryness, dry. سَيَّسٌ part. act. That which is dry or withered. ایْخَذُ aor. viii. f. of ایْخَذَ q.v.

ا aor. cond. v. f. of عَدَا q.v.

ا aor. v. f. of فَآئِيْقَيْرُ for فَيَأْئِيْقَيْرُ q.v.

ا aor. يَتَمَّ To be an orphan. Plur. يَتَمَّ (2nd declension) An orphan.

ا see تَامَّ يَتَمُّونَ

ا (2nd declension) Yathreb, the original name of Medina.

ا Black smoke, said to be derived from حَمْ q.v.

ا see يَدَى.

ا aor. v. f. of دَبَرَ q.v.

ا 3rd pers. fem. plur. aor. iv. f. of دَنَّا q.v.

ا To touch or injure in the hand. يَدَى for يَدَى n.a. feminine, A hand; Dual يَدَائِنِ, oblique يَدَيْنِ, and when in connexion with a complement يَدَى and يَدَى for يَدَى D. S. Gr. T. 1, p. 111; the phrase عن يَدِ 9 v. 29 admits of divers interpretations; according to one it means that payment should be made by the hand of the parties themselves without the intervention of a third person; or it may

mean willingly, or by a ready money payment, or in token of subjection; بَيْنَ يَدَيْهِ Before him, in his presence; *Lit.* between his two hands; أَوْلَى الْأَيْدِي وَالْأَبْصَارُ 38 v. 45, "Men of power and prudence," *Lit.* "Gifted with hands and eyes;" سُقْطَةٌ فِي أَيْدِيهِمْ 7 v. 148, an idiomatic expression meaning "They repented bitterly;" the idea seems to be that they bit their fingers in grief and contrition, but it is rather hinted at than expressed; see سُقْطَةٌ.

يَذَرُ aor. of وَذَرَ q.v.

يُرُدُّ aor. cond. iv. f. of رَادَ q.v.

يَسَّ يَسِّ seen, initial letters of the 36th chapter, see آتَمَ.

يَسِّرُ aor. يَسِّيرُ To play at dice, to be easy. يَسِّرُ n.a. Facility, ease, that which is easy. يَسِّيرُ Small, easy; يَسِّيرًا 33 v. 14, A little while. يُسَرِّ (2nd declension) Prosperity; it may also be the fem. of the comp. form, More or most easy; وَنَيْسِرُكَ لِتَيْسِرَ 87 v. 8, "And we will facilitate for thee—or prepare thee for—the easiest (way in matters of faith)," or "the way of happiness." مَيْسِرُ Drawing lots. مَيْسِرٌ part. pass. Facilitated; قَلَّا مَيْسِرًا 17 v. 30, "A kind word." مَيْسِرَةً A time of ease or convenience. — يَسِّرَ II. To facilitate, make easy (with acc. and بِ or بِ, or with double acc.); to second any one or help one forward (with acc. of pers. and لِ). تَيْسِرَ V. To be easy.— إِسْتَيْسِرَ— X. To be easy.

آتَيْسَعُ (2nd declension) and with the article إِلِيَّاهُ.

يَصْفُونَ 3rd pers. masc. plur. aor. of وَصَفَ q.v.

يَطْمَئِنُ see طَمَنٌ يَطْمَئِنُ.

يَعْقُوبُ (2nd declension) Jacob.

يَعْوَقُ (2nd declension) Ya'ook, name of an Idol worshipped originally before the Flood, and afterwards by the Pagan Arabs.

غَيَّبَ for غَابَ يَعْتَبَ.

يَغْثُو يَغْثُو Yaghooth, name of an Idol of the Pagan Arabs, see يَعْوَقُ.

غَوَى see يَغْوَى.

قَطَنَ يَقْطَنُ A gourd, probably derived from To inhabit.

يَقْظَةٌ aor. a.; also يَقْظَةٌ To be vigilant. أَيْقَاظٌ plur. of يَقْظَةٌ Watchful, awake.

يَقِينَ aor. a. To be certain. يَقِينٌ Certain, a certainty, that which is certain, as death at 15 v. 99, and 74 v. 48; يَقِينًا Surely, of a certainty.— أَيْقَنَ IV. aor. يُوْقَنُ To know for certain, firmly believe, feel a certainty about (with بِ); to form a right judgment. مُوْقَنٌ part. act. One who believes firmly, or forms a right judgment.— إِسْتَيْقَنَ X. To believe firmly. مُسْتَيْقَنٌ part. act. One who is firmly assured.

يَكُنْ see كَانَ.

لَوْيَ يَلْوَنَ or يَلْوَنَ see لَوْيَ.

يَمَّ pass. for يَمِّمَ no active voice, To be thrown into the sea. يَمَّ A sea, flood; a river, as at 20 v. 39. تَيْمَمَ V. To aim at getting for one's-self, choose for one's-self.

يَمِّنَ aor. يَمِّنَ To place (a corpse) on its right side in the grave. أَيْمَانٌ Plur. يَمِّنَ fem. The right hand, an oath, power; عَنْ أَيْمَانِي 37 v. 28, *Lit.* "From the right hand," meaning with a good omen, or with force, or with an oath, etc.

مَيْمَنَةً (2nd declension) The right (hand). The right hand.

نَبَعٌ يَنْبَعُ plur. of يَنْبَاعٍ A fountain, rt. نَبَعَ q.v.

يَنْعَ aor. *To be ripe.* يَنْعَ n.a. Ripeness, the act of coming to maturity.  
 يَهُودَى generic noun, Jews. يَهُودَى Of the Jewish nation.  
 يُوتَى aor. iv. f. of أَتَى q.v.  
 يَوْدَى aor. of أَدَّ for أَوْدَ q.v.  
 يَوْدَى aor. conditional ii. f. of أَفَى q.v.  
 يَوْدِينَ 3rd pers. fem. plur. aor. pass. iv. f. of أَذِى q.v.  
 يَوْسَى see يَسِّىسَ  
 يُوسُفُ (2nd declension) Joseph.

وَعَى 3rd pers. plur. aor. iv. f. of يُوْعُونَ q.v.  
 يَقَنَ 3rd pers. plur. aor. iv. f. of يُوقَنَ q.v.  
 يَوْمٌ aor. يَوْمٌ To be or exist for a day. يَوْمٌ Plur. أَيَّامٌ A day, the civil day of 24 hours; a day of battle, thus at 45 v. 13, where the words أَيَّامَ اللَّهِ mean those days when it might please God to bestow victory on the Moslems; يَوْمٌ On that day, on a certain day; أَلْيَوْمٌ Today, on this day. يَوْمَيْدٌ Then, on that day, a word composed of يَوْمٌ and إِذْ, or إِذْ, D. S. Gr. T. 1, p. 521.  
 يُونُسُ (2nd declension) Jonah.

FINIS.

## E R R A T A.

PAGE COL. LINE

9 2 23 for آقرىٰ read آقرىٰ.

13 1 24 for ذوٰ read ذوٰ.

23 2 19 for الْفَ read الْفَ.

25 1 6 lines from bottom for teschdeed read teshdeed.

28 2 12 for جَلِبَ read حَلَبَ.

70 2 21 for Schechinah read Shechinah.

PAGE COL. LINE

91 2 5 lines from bottom for Those who purify,  
etc., read One who purifies himself,  
or is clean, pure.

107 1 7 for o. and i. read a.

112 1 last line but one نَيْمَ should come after  
نَالَ p. 113.

139 1 8 for plur. of مُخَارَّةٌ, rt. read part. act.  
iii. f. of.



—

—





